BREAKING THE WHEEL

A Practical Handbook on Dependent Origination

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The Office of Siridantamahapalaka

Series Page

Series logline. Learn to see clearly, speak precisely, and train lawfully: from enumerating phenomena to analyzing, pairing, conditioning, and finally practicing with measurable results.

The Skill Progression (why these nine volumes exist)

1. **Name things cleanly** → 2) **Analyze without mixing lenses** → 3) **Read experience as elements** → 4) **Use conventional "person" language safely** → 5) **Debate with bounded conclusions** → 6) **Test both directions (pairs)** → 7) **Tag the actual condition(s)** → 8) **Train the move (practice)** → 9) **Integrate and assess across life and classrooms.** The hand-offs among Vols. 5–7–8 are explicit so claims survive pair-testing and then get verified as lived condition-links.

Volumes at a Glance

- **Vol. 1 — Dhammasaṅgaṇī: Enumeration of Phenomena**
  Canonical backbone for listing *citta, cetasika,* and *rūpa* with precision; forms your vocabulary for the series. (Series context cues in Vol. 8 front matter.)

- **Vol. 2 — Vibhaṅga: Analysis**
  Structured analyses of aggregates, bases, elements, truths, formations, faculties, etc., training stable lens use. (Series cues.)

- **Vol. 3 — Dhātukathā: Reading Experience as Elements**
  Door–object–knowing triads; keep element-reads clean before stories begin. (Series cues.)

- **Vol. 4 — Puggalapaññatti: Persons by Designation**
  Safe, conventional talk about "persons" without reifying; rail-discipline remains strict. (Series cues.)

- **Vol. 5 — Kathāvatthu: Debate Hygiene**
  Six-move workflow for bounded, teachable conclusions that don't overreach.

- **Vol. 6 — Yamaka: The Book of Pairs**
  Bi-directional tests ("Are all X Y? Are all Y X?") to stop converse mistakes and scope creep.

- **Vol. 7 — Paṭṭhāna: Conditional Relations**
  Conditional literacy with the classic 24 modes (hetu, ārammaṇa, adhipati, anantara, upanissaya, etc.) so what survives Vol. 6 pairs is verified as an actual conditioner.

- **Vol. 8 — *Bhāvanā* Handbook: From Analysis to Practice**
  The lab manual: forty subjects, seven purifications, paths/fruition, and clear drills with logging and fixed assessments.

- **Vol. 9 — Integration & Assessment Banks**
  Pulls skills across the series into integrated practice curricula and classroom/research packs. (Previewed from Vol. 8 bridge chapters.)

How to Read Across the Series

- **Keep rails distinct.** Coordinate on the conventional rail (*paññatti*), test truth on the ultimate rail (*paramattha*). This is enforced in examples, plates, and assessments.

- **Declare your lens.** Work within *khandha*, *āyatana*, or *dhātu* without switching mid-argument.

- **Honor minimal lawful order.** Keep at least contact → feeling visible before inferring any leaning.

- **From pairs to conditions to practice.** Survive Vol. 6 pair-tests, tag a Paṭṭhāna mode in Vol. 7, then train it in Vol. 8 with evidence you can log.

Series Plates, Tables, and Assessments

- **Plates.** A4 landscape PNG at 300 dpi (sRGB), labels outside, one overlay, *Pāli* in italics. Used in every volume for fast orientation and lawful order.

- **Tables.** Pair-question templates, edge-case collectors, bounded-statement frames, lens pickers, daily log strips, and troubleshooting indexes.

- **Assessments.** Fixed chapter pack: 10 T/F, 10 Fill-ins, 10 Matching, 1 label-the-diagram, 2 short answers, 1 scenario, 1 micro-log, 5-item quick quiz. Keys included.

Where Volume 8 Sits in the Flow

- **After Vol. 6:** your definitions have survived both directions.
- **After Vol. 7:** you can name which condition actually does the work.
- **Now in Vol. 8:** you run short, repeatable drills; log evidence; and keep progress honest with the seven purifications and stable sign handling where applicable.

House Conventions

- *Pāli* terms appear in italics with diacritics. Icons and plates follow series specs noted in the imprint.
- Use diagram hooks to orient, then practice immediately; assessments close the loop the same day.

Takeaway: Clean language, declared lens, lawful order. Pair-test, name the condition, then practice with evidence. That's the spine running through all nine volumes.

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Buddhist Psychology & Philosophy for Modern Minds

Volume 8 — Bhāvanā Handbook: From Analysis to Practice

*By **Bhikkhu Indasoma Siridantamahapalaka***

ဝန္ဒနာ

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓဿ ဒန္တဓာတုယော မဟာသရီရဓာတုယော ဝန္ဒနံ ကရောမိ ၊ ဗုဒ္ဓဿ ဒန္တဓာတုယော ဥဘတော ဟတ္ထေ
ဓာရေန္တော ပသန္နစိတ္တော၊သက္ကစ္စံ ပူဇံ ကရောမိ၊ ဂရုကရောန္တော နမာမိ။

ဣမာ ဗုဒ္ဓဿ ဒန္တဓာတုယော သဒ္ဓါ-ပသာဒေန ပူဇေမိ၊ အဓိဋ္ဌာန-ပရမိယာ လဒ္ဓါ၊မယာ ရက္ခိတာ သုပ္ပတိဋ္ဌိတာ။
ဣမာ ဓာတုယော ဣဓ ပတိဋ္ဌိတာ သွာဂတ နာမ ဝိဟာရေ၊
တာသံ ရက္ခဏ-ဂေါပန-ပရိဟာရ-ကရဏံ ၊ မယာ ဘိက္ခု ဓမ္မသာမိ သိရိဒန္တမဟပါလက နာမ
သက္ကစ္စံ ပဝတ္တတိ။

ယာ ဒိသာ လောကဓာတူသု ၊ ဗုဒ္ဓါနုဘာဝေန ဇောတန္တိ၊ တာဒိသေန အနုဘာဝေန
ဣမာ ဓာတုယော သုပ္ပရိဂ္ဂဟိတာ ဟောန္တု။

သဗ္ဗန္တရာယာ ဝူပသမ္မန္တု ၊ သဗ္ဗုပဒ္ဒဝါ နဿန္တု၊ ကာယိကာ စေတသိကာ ရောဂါ ဝူပသမ္မန္တု၊
ကမ္မံ ဣဒံ အနဝဇ္ဇံ နိဋ္ဌံ ဂစ္ဆတု။

ဣမသ္မာ ပုညကမ္မသ္မာ ဖလေန၊ ဣမိဿာ ဒန္တဓာတုပူဇနာယ အာနိသံသေန၊ အာယု ဝဏ္ဏော သုခံ ဗလံ ပညာ စ ၊
မယ္ဟံ စ သဗ္ဗေသံ စ သတ္တာနံ ဝဍ္ဎန္တု၊ သမ္မာ သမ္မဇ္ဇန္တု။

အန္တော အန္တော သတတံ ရက္ခာ၊ ဗာဟိရံ သဗ္ဗယောဂ-ဝူပသမော ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရီ ၊ ဣတိ ဒန္တဓာတုယော နမသ္သာမိ။

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhaṁ saraṇaṁ gacchāmi. Dhammaṁ saraṇaṁ gacchāmi. Saṅghaṁ saraṇaṁ gacchāmi.

Abhidhammassa garuṁ katvā, Buddhasāsanassa hitāya sukhāya ca,

imaṁ navakoṭṭhāsa-abhidhammagranthaṁ sampādetuṁ paṭipajjāmi.

Sabbantarāyavinodanatthaṁ, sabbupaddavavupasamanatthaṁ,

kalyāṇamittānaṁ anuggahena, pīṇitacittena kataññutāya ca,

kammantaṁ idha suciṇṇaṁ hotu.

Yaṁ kiñci dosaṁ uppajjeyya, taṁ khamantu sabbe satthariyā.

Puññañca mayaṁ pasavāma, taṁ sabbasattānaṁ hitāya saṅvibhajāma.

Imassa kammassa puññaphalena,

āvuso, ayaṁ navakaṇḍa-abhidhammasarīso

aniṭṭhāraham anāvikaraṇaṁ anupaddavaṁ

sampatti-paripūrakaraṇaṁ ca hotu.

Dhammo have rakkhati dhammacāriṁ (dhp-aṭṭhakathā niddesaṃ);

sabbītiyā sabbayogā ca vūpasammantu.

Sukhaṁ hotu kalyāṇaṁ, kiccassa niṭṭhānaṁ sukhato nipphattu,

anāmayena, averena, abyābajjhena.

Bhikkhu Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka
The Author
The office of Siridantamahapalaka
The Hswagata Buddha Tooth Relics Preservation Museum,Myanmar.

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓံ သရဏံ ဂစ္ဆामိ. ဓမ္မံ သရဏံ ဂစ္ဆာမိ. သင်္ဃံ သရဏံ ဂစ္ဆာမိ။

အဘိဓမ္မသ ဂရုံ ကတ္တာ၊ ဗုဒ္ဓသာသနဿ ဟိတာယ သုခါယ စ၊
ဣမံ နဝကောဋ္ဌာသ-အဘိဓမ္မဂြန္ထံ သမ္ဘာဒေတုံ ပဋ္ဌိပဇ္ဇာမိ။

သဗ္ဗန္တရာယဝိနောဒနတ္ထံ၊ သဗ္ဗုပဒ္ဒဝဝုပသမနတ္ထံ၊
ကလျာဏမိတ္တာနံ အနုဂ္ဂဟေန၊ ပီဏိတစိတ္တေန ကတညုတာယ စ၊
ကမ္မန္တ ဣဓ သုစိဏ္ဏာ ဟောတု။

ယံ ကိဉ္စိ ဒေါသံ ဥပဂဇ္ဇေယ္ယ၊ တံ ခမန္တု သဗ္ဗေ သတ္ထာရိယာ
ပုညဥ္စ မယံ ပသဝါမ၊ တံ သဗ္ဗသတ္တာနံ ဟိတာယ သင်္ဂဗာဇမ
ဣမဿ ကမ္မဿ ပုညဖလေန၊
အာဝုသော၊ အယံ နဝကဏ္ဍ-အဘိဓမ္မသရီသော
အနိဋ္ဌာရဟံ အနာဝိကရဏံ အနုပဒ္ဒဝံ
သမ္ပတ္တိ-ပရိပူရကရဏံ စ ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊
သဗ္ဗီတိယာ သဗ္ဗယောဂါ စ ဝူပသမ္မန္တု။

သုခံ ဟောတု ကလျာဏံ၊ ကိစ္စဿ နိဋ္ဌာနံ သုခတော နိပ္ဖတ္တု၊
အနာမယေန၊ အဝေရေန၊ အဗျာပဇ္ဈေန။

ဘိက္ခု ဓမ္မသမိ @ ဘိက္ခု ဣန္ဒသောမ သိရိဒန္တမဟာပါလက

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Volume 8 — Bhāvanā Handbook: From Analysis to Practice

By

Bhikkhu Indasoma Siridantamahapalaka

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Dedication

For the teachers who guarded precision, the learners who kept showing up, and every community that prefers clarity over victory. May practice be kind, rigorous, and freeing.

— Bhikkhu Indasoma Siridantamahapalaka

Acknowledgments

Gratitude is extended to:

- ***Mogok Sayadawgyi's lineage**, whose cycle diagrams inspired this teaching method.*

- ***Dr. Sīlānanda**, **Dr. Mehm Tin Mon**, and **Ashin Janakābhivaṁsa**, whose works on Abhidhamma in daily life serve as doctrinal anchors.*

- *The learners, teachers, and colleagues who piloted classroom drills and feedback exercises that shaped the "Practice Packs" in this volume.*

House Style & How to Use This Book

- ***Two rails, one discipline.** Speak conventionally (paññatti) when coordinating; test claims on the **ultimate** rail (paramattha). Keep them distinct.*

- ***Lawful sequences.** Do not skip functional steps. Example: phassa → vedanā → only then consider leaning/craving.*

- ***Door before meaning.** Sense-door first, mind-door for meanings; keep the handoff explicit.*

- ***Plates.** Each chapter begins with a diagram hook and ends with a complete assessment pack for immediate classroom deployment.*

- ***Forward links.** Vol. 6 trains Yamaka-style pair checks ("Is X always Y? Is not-X not-Y?"). Vol. 7 trains Paṭṭhāna conditions so you can show precisely how this makes that happen.*

What This Volume Trains — Volume 8 — Bhāvanā Handbook: From Analysis to Practice

Core competencies

- ***Pair-testing literacy.** Ask and answer both questions: "Are all X Y?" and "Are all Y X?" Identify inclusion vs identity, converse, and scope errors.*

- ***Bounded statements.** Rewrite sweeping claims into precise, teachable lines that state scope, conditions, and edge cases.*

- ***Rail discipline.** Keep coordination on paññatti; test truth on paramattha without smuggling conventional talk into ultimate analysis.*

- ***Lens placement.*** *Declare and hold the right lens for the claim: khandha, āyatana, or dhātu.*

- ***Minimal lawful order.*** *Keep at least phassa → vedanā → then assess leaning; never argue outcomes from scrambled timelines.*

- ***Door–object legality.*** *Verify that a proposed X→Y is even possible at the door in question before debating it.*

Habits of mind

- ***Precision over persuasion.*** *Prefer falsifiable, bounded claims to rhetorically satisfying ones.*

- ***Edge-case hunting.*** *Proactively seek counter-instances to stress-test definitions.*

- ***Term hygiene.*** *Track when a term shifts sense across chapters (e.g., vedanā as aggregate vs as tone in a micro-episode).*

Classroom moves you will master

1. ***State*** *a proposition cleanly (no hidden agents or times).*

2. ***Place*** *the analytical lens (khandha/āyatana/dhātu).*

3. ***Split rails*** *(conventional vs ultimate) before any testing.*

4. ***Run the pair****: X→Y and Y→X, collecting counter-examples.*

5. ***Rewrite*** *the result as a bounded statement with explicit scope.*

6. ***Flag a condition*** *candidate to verify later in Vol. 7 (e.g., ārammaṇa, anantara, āsevana, adhipati, upanissaya).*

Domains covered with pairs (and what each trains)

- ***Roots (mūla).*** *Distinguish wholesome states from wholesome roots; catch converse traps.*
- ***Aggregates (khandha).*** *Separate feeling as aggregate from ethical valence.*
- ***Sense bases (āyatana).*** *Keep door–object legality explicit; prevent mind-door meanings at sense-doors.*
- ***Elements (dhātu).*** *Work cleanly with door/object/knowing triads.*
- ***Truths (sacca).*** *Word claims about dukkha and origin without overreach at the vedanā→taṇhā hinge.*
- ***Formations & faculties, latent tendencies, consciousness, phenomena.*** *Build category edges that won't collapse under examples.*

Assessment alignment (per chapter)

- *10 T/F to check pair-logic reflexes*
- *10 Fill-in for definitions and lawful order*
- *10 Matching to link terms, lenses, and examples*
- *Label-the-diagram, 2 Short Answers, 1 Scenario Case, 1 Micro-log, 5-item Quick Quiz*
  All keyed for immediate feedback and class reuse.

Abbreviations & Conventions

Abbreviations

- ***CMA*** *— A Comprehensive Manual of Abhidhamma (Bhikkhu Bodhi).*
- ***DO*** *— Dependent Origination.*
- ***KV*** *— Kathāvatthu.*
- ***Paṭṭhāna*** *— Treatise on the 24 conditions (e.g., hetu, ārammaṇa, adhipati, anantara, upanissaya).*

Conventions

- *Pāli terms appear in italics with full diacritics.*
- *Plates: A4 landscape PNG at 300 dpi (sRGB); labels outside; one overlay; high-contrast.*
- *Rail discipline: coordinate on paññatti, test truth on paramattha. Keep minimal lawful order visible (at least phassa → vedanā before any "leaning" claims).*
- *Reader flow: start each chapter with Orientation and Diagram Hook; run the workflow; use the keyed assessment pack for immediate feedback.*

Readiness Checklist for Volume 8

Before you dive in

- *I can name my analytical lens (khandha/āyatana/dhātu) and keep it stable through an argument or drill.*
- *I keep rails distinct and respect minimal lawful order in examples (phassa → vedanā → then assess).*
- *I understand the house plate spec and will use classroom plates as instructed.*

Practice skills you'll use from day one

- *I can run a 10–12 minute micro-lab (e.g., the "10-minute reset") exactly as scripted.*
- *I can complete the 60–90 second micro-log line after any sit or real-life episode.*
- *I can use the Seven Purifications as a diagnostic ladder rather than a badge.*

Safety and troubleshooting readiness

- *I can identify five common faults (nimitta wobble, over-effort, rail-mixing, comparison, premature claims) and apply one-line fixes.*
- *I know where to find "Safety Gates" and the teacher toolkit in this volume.*

Assessment discipline

- *I will complete each chapter's fixed assessment pack (10 T/F, 10 Fill-ins, 10 Matching, label-the-diagram, 2 SA, 1 scenario, 1 micro-log, 5-item quiz) and check against the key.*

Transfer to Practice and Research

From study to doing

- ***Claim → Protocol.*** *Turn your bounded statement into a method line in the micro-log and practice card. Example fields: Time | Door | Brief sensations | Tone (P/U/N) | One non-clinging phrase | Resulting behavior.*

- ***Classroom → Life.*** *Apply drills to real episodes like notifications, meetings, and social feeds so cause-claims stay honest.*

- ***Plates & Tables.*** *Use the series plates and tables (e.g., Satipaṭṭhāna Blocks, Daily Log Strip, Antidote Quick-Map) as stable scaffolds.*

From practice to research

- ***Operationalize variables.*** *Treat each micro-log field as a dataset column; the weekly "practice-operations review" rolls these into simple metrics.*

- ***Surviving claims → testable relations.*** *What survives pair-testing (Vol. 6) becomes a named Paṭṭhāna relation to verify (Vol. 7). This volume provides the lived episodes to gather evidence.*

- ***Deliverables ready for study design.*** *Use A4 plates (Pair Loop, Lens Picker, Door–Object Legality) and template tables (Pair-Question, Bounded-Statement Frames) to pre-register classroom or N-of-1 protocols.*

Minimal evidence standard you'll keep

- *One clean episode description with lawful order, one named lens, one micro-log line, and one small behavior shift. Repeat. That's the transfer engine this volume trains.*

About the Author

Bhikkhu Indasoma Siridantamahapalaka *writes and teaches Abhidhamma for contemporary learners, building plate-driven classrooms that keep rails distinct, links lawful, and conclusions bounded. His work emphasizes present-moment observables and careful use of terms so practice stays clean and teachable.*

A Note to Teachers

- *Project or print plates at full size; keep labels outside and use only one overlay per plate.*

- *When students make broad claims (always/never), deploy a quick* ***pair-check*** *and add one named* ***condition*** *before accepting any conclusion.*

Gratitude

To the communities of practice who prefer careful seeing to quick agreement. May these pages help reduce heat and increase clarity.

Preface

Volume 8 — Bhāvanā Handbook: From Analysis to Practice

Series: Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened)

This volume is the hinge where analysis turns into training. Earlier books taught you to name phenomena precisely, test claims both ways, and identify the actual conditions at work. Here, that literacy becomes drills you can run today, in ordinary life, with evidence you can log and review. The aim is modest and ambitious at once: meet contact, recognize feeling, and cultivate skillful responses so craving has less to recruit.

Our approach stands on a classical backbone and a classroom spine. Canonically, the landmarks are the forty meditation subjects, the seven purifications, path and fruition, and the lawful possibility of cessation for qualified practitioners. Practically, we keep sessions short, repeatable, and testable. You will see fixed "chapter blocks" throughout: Orientation, Diagram Hook, Doctrinal Core, Practice, Assessment Pack, Takeaway. This pattern is deliberate. It keeps doctrine crisp, practice safe, and feedback fast. The house visual standard remains constant: A4 landscape plates, PNG at 300 dpi, labels outside, one overlay, high contrast, Pāli in italics.

This book is not an encyclopedia of meditation stories; it is a lab manual. Each chapter gives you one or two lawful moves to practice, shows how they map to the Abhidhamma, and asks you to log what actually happened. The fixed assessment pack at the end of every chapter is there so you can check understanding without guesswork: 10 True/False, 10 Fill-in, 10 Matching, plus diagram labels, short answers, a scenario case, a micro-log, and a quick quiz. Answer keys follow immediately. Teachers can lift these packs into class; self-learners can run them at home.

Two rails govern the whole series. On the conventional rail (paññatti), we speak plainly about schedules, notifications, conversations, and moods. On the ultimate rail (paramattha), we describe what is actually present as dhammas: citta, cetasika, and rūpa. Keeping the rails distinct prevents confusion and produces cleaner practice. When you see a "rail-split" sentence, read it twice: first as an everyday instruction, then as an ultimate statement. This habit is small and powerful.

The doctrinal core is drawn from trusted handbooks and classroom-proven texts: the concise map of the Abhidhammattha-saṅgaha (Source: A Comprehensive Manual of Abhidhamma, Bhikkhu Bodhi); the method and phenomenology of the Visuddhimagga for subjects, signs, and purifications (Source: Visuddhimagga); practical orientation from Mahāsi-line satipaṭṭhāna training (Source: Mahāsi Sayadaw, The Satipaṭṭhāna Vipassanā Meditation); and clear modern expositions used in university contexts (Sources: Dr. Nandamālābhivaṃsa, Fundamental Abhidhamma; Dr. Mehm Tin Mon, Buddha Abhidhamma: Ultimate Science; Ashin Jānaka-bhivaṃsa, Abhidhamma in Daily Life; U Thittila, Consciousness). Citations and page cues appear inside each chapter's Doctrinal Core for traceability.

A word on signs and purifications. Where counterpart signs apply, we state so precisely and give clean troubleshooting. Where they do not, we do not force them. The seven purifications are treated as observable learning milestones, not badges. You will see simple weekly logging prompts tied to each purification so progress remains honest, non-dramatic, and testable.

Safety matters. This is an educational text, not a medical or psychological treatment manual. If practice triggers distress, stop the drill, ground attention in simple present-time objects, and seek guidance from a qualified teacher or clinician. We provide "safety gates" and red-flag scripts at the start of practice chapters. You will also find de-escalation cues in the Troubleshooting Index and a one-line emergency interrupt you can memorize and keep on a card.

Three design choices may help you trust the method. First, lawful order: we keep the minimal chain visible in every chapter, usually phassa → vedanā before any assessment of leaning, and we mark the three classic "connections" that matter most for behavior change. Second, bounded claims: assessments, examples, and conclusions are written to be falsifiable by observation in the next practice block. Third, continuity: short sits and micro-drills are integrated into real episodes like phone notifications, meetings, commute segments, or family chats. Nothing is saved for retreat. Liberation is helped by honesty with what is already happening.

Readers coming from Volumes 5–7 will recognize the through-line. Volume 5 trained debate hygiene and lens discipline so language stops blurring the picture. Volume 6 stress-tested definitions both ways so categories hold under pressure. Volume 7 named the conditioning forces that actually do the causal work in lived episodes. Volume 8 turns that analytic clarity into training. The structure is cumulative by design.

For teachers: every chapter's Diagram Hook can be projected in three minutes to orient a room. The fixed assessment pack means you can measure learning the same week you teach it. Tables labeled "Teacher Toolkit" give quick differentials for common faults such as level-mixing, over-efforting, or chasing signs prematurely. A Review Matrix at the end of the volume links skills to assessment items so remediation stays targeted.

For self-learners: move slowly, repeat drills, and write short. A single clean log line beats a page of speculation. Keep one or two "carry lines" on a card in your pocket, linked to a real context you face daily. The goal is lawful, kind repetition, not heroic hours.

Finally, gratitude. This volume exists because scholars, practitioners, and classrooms kept asking the same fair question: how do we teach Abhidhamma with enough rigor to respect the tradition and enough practicality to help people live well? The answer here is simply a method: precise language, lawful order, honest practice, visible feedback. May it serve.

— The Editorial Team

(Sources: A Comprehensive Manual of Abhidhamma; Visuddhimagga; Mahāsi Sayadaw, Satipaṭṭhāna; Dr. Nandamālābhivaṃsa, Fundamental Abhidhamma; Dr. Mehm Tin Mon, Buddha Abhidhamma: Ultimate Science; Ashin Jānaka-bhivaṃsa, Abhidhamma in Daily Life; U Thittila, Consciousness)

May these pages help you trade heat for light, and opinion for method.

With metta,

Sao Dhammasami

The Abhidhamma Awakened Collective

Access to Teaching Aids

A master QR links you to downloadable prompt cards, legality grids, and classroom overlays. Keep it handy for drills and assessments. The Global Figures and Tables lists in this volume align one-to-one with those downloads for easy lesson planning.

Epigraph

""Yo paṭiccasamuppādaṃ passati so dhammaṃ passati."

"One who sees dependent origination sees the Dhamma." — MN 28

Safety & Scope

This is an educational text on Buddhist analysis and practice. It is not a medical or psychological treatment manual. If your practice brings up distress, consult a qualified teacher or clinician.

Introduction to the Volume

What you studied in earlier volumes now becomes a lab. Where Vol. 5 trained bounded conclusions, Vol. 6 stress-tested claims in both directions, and Vol. 7 named the actual conditioning forces, this volume makes the through-line practical: meet contact, feel feeling, and train skillful responses so craving has less to recruit. You will work with short, repeatable drills; log evidence of the seven purifications; and learn how to spot and stabilize counterpart signs where appropriate. Canonical anchors from Visuddhimagga and the Saṅgaha are cited inside each chapter for precision.

How to Use This Book (Learners)

- ***Two rails, one discipline. Coordinate on the conventional rail (paññatti); test truth on the ultimate rail (paramattha). Don't cross wires mid-sentence.***

- ***Lawful sequences. Keep the minimal order visible: phassa → vedanā → then assess any leaning.***

- ***Door before meaning. Sense-door first; move to mind-door meanings only when lawful; keep the handoff explicit.***

- ***Plates and packs. Each chapter begins with a Diagram Hook and ends with a complete, keyed assessment pack so you can tighten feedback loops immediately.***

- ***Carry one line into life. From each chapter, move a single bounded, workable statement into your daily micro-log; test it against real episodes like notifications or meetings.***

Relationship to Other Volumes

- ***Vol. 5 — Kathāvatthu: debate hygiene, lens discipline, bounded conclusions.***
- ***Vol. 6 — Yamaka: pair-testing both ways so claims don't leak at the edges.***
- ***Vol. 7 — Paṭṭhāna: identifies which conditions actually connect X and Y in lived episodes.***
- ***Vol. 8 — this volume: turns that analytic spine into practice blocks you can run today. The series through-line you'll keep using: claim → declare lens → split rails → check lawful order (contact → feeling) → practice the right lever.***

Safety & Scope

This is an educational text on Buddhist analysis and practice, not a medical or psychological treatment manual. If practice brings up distress, consult a qualified teacher or clinician. Follow the legality matrix and script the first seconds of any strong-emotion drills. Keep emergency interrupt one-liners visible.

Production Notes

All plates comply with house SOP: A4 landscape, 300 dpi, labels outside, single overlay, high contrast. Use the same spec for classroom printouts and slide decks.

Access to Teaching Aids

Classroom-ready plates and tables accompany each chapter: Subject × Level matrices, counterpart sign guidance, five masteries, immaterial attainments, satipaṭṭhāna drill cards, troubleshooting indexes, and micro-log templates. See Figures & Tables list at the back of the volume.

Series Map (One-Page Cue)

From analysis to practice:
Vol. 5 "Define & Conclude" → Vol. 6 "Pair-Test Both Ways" → Vol. 7 "Name the Condition(s)" → Vol. 8 "Train the Move." Keep rails distinct, declare the lens, and maintain the minimal lawful order: contact → feeling → then assess leaning.

What This Volume Trains

- ***Reading and selecting among the forty subjects; recognizing where counterpart signs are relevant and how to stabilize them; logging evidence across the seven purifications.***

- ***Carrying clean, bounded statements into practice logs and research notes so claims map to lawful sequences in lived episodes.***

Assessment Model (per chapter)

Each chapter ends with: 10 True/False, 10 Fill-in, 10 Matching, 1 label-the-diagram, 2 short answers, 1 scenario case, 1 micro-log, and a 5-item quick quiz. Answer keys follow each pack for immediate feedback.

About the Author

Bhikkhu Indasoma Siridantamahāpalaka (pen name: Sao Dhammasami) writes and teaches in the Abhidhamma + practice bridge tradition, pairing doctrinal precision with classroom drills and visual plates across the series.

House Style Reminder (for readers and teachers)

- ***Pāli terms appear in italics; plates are high-contrast with one overlay; keep lawful order visible.***

Figures & Tables (where to look)

Global figures and tables for this volume—including the Daily Log Strip, Purification Lens Prompts, Antidote Quick-Map, and Review Facts Bank—are listed in the back matter; use them to scaffold classroom labs and homework.

Takeaway: This is the practice engine of the series. Keep rails clean, keep the order honest, test small, log clearly, and let craving have less to do. May this volume help you see moments as moments—clearly, kindly, and to liberating effect.

Abstract

This volume is a lab manual for turning Abhidhamma literacy into lived cultivation. It follows Abhidhammattha-saṅgaha Chapter IX, the concise bridge to the Visuddhimagga, covering the forty meditation subjects, the seven purifications, paths and fruition, and the advanced possibility of cessation (nirodha-samāpatti). It operationalizes that map through short, repeatable drills, clear logging templates, and fixed assessment packs at the end of every chapter so learners and teachers can close the feedback loop immediately.

Pedagogically, the book keeps two rails distinct: speak safely on the conventional rail (paññatti), test truth on the ultimate rail (paramattha), while maintaining the minimal lawful order of experience: contact then feeling before any read of leaning. This prevents timeline shortcuts and keeps claims checkable in real episodes. The calm track details subjects, signs, and the five jhāna masteries so stability becomes trainable rather than accidental; the insight track scaffolds the seven purifications, ten insight knowledges, and the three doors to emancipation.

Every chapter opens with an Orientation and Diagram Hook and ends with a complete, keyed assessment pack (10 T/F, 10 Fill-ins, 10 Matching, label-the-diagram, two short answers, one scenario, one micro-log, plus a 5-item quick quiz) to make progress visible and honest. The curriculum integrates troubleshooting for common faults like nimitta wobble, over-efforting, and level-mixing so practice stays safe and reproducible in ordinary life. Built on the analytic gains of Vols. 5–7, this handbook is the "train the move" stage: clean language, lawful order, small drills, real evidence.

Scope of Volume 8 — Bhāvanā Handbook: From Analysis to Practice

What this volume covers

- *The full practice arc mapped by Abhidhammattha-saṅgaha Ch. IX: forty meditation subjects, seven purifications, paths and fruitions, and the advanced topic of cessation (nirodha-samāpatti). This chapter of the Saṅgaha is used as the syllabus spine.*

- *Two coordinated rails:*

    1. ***Calm (samatha)** — device and non-device objects; learning and counterpart signs; access and absorption; five jhāna masteries; transition to the four immaterial attainments.*

    2. ***Insight (vipassanā)** — seven purifications; three characteristics and contemplations; ten insight knowledges; the three doors to emancipation; path and fruition.*

- *Chapter briefs include late-stage topics: the three doors, paths and fruitions, and a carefully bounded treatment of cessation, with explicit teacher cautions.*

How the material is taught

- *Each chapter runs a fixed template: Orientation → Diagram Hook → Doctrinal Core → 10–12 minute Practice Block → Assessment Pack with answer key.*

- *Plates follow house spec (A4 landscape PNG 300 dpi, labels outside, single overlay, Pāli in italics) to keep doctrine visible while you work.*

- *Practice is "lab-ready": short drills designed for ordinary contexts such as email, commute, and post-meeting resets, with micro-logs and checkable markers.*

Learner outcomes

- *Select and develop suitable objects; recognize and stabilize signs; work cleanly with access/absorption and the five masteries.*

- *Use the Seven Purifications diagnostically to locate snags and prescribe next steps.*

- *Read late-stage insight maps without over-reading experiences; understand the lawful place of paths, fruitions, and why cessation is restricted.*

Who this volume is for

- *Readers who finished Vols. 5–7 and now need the "train-the-move" stage: precise language, lawful order, small drills, real evidence.*

What is out of scope

- *Retreat logistics, biographical attainment narratives, or speculative metaphysics. Advanced topics like nirodha-samāpatti are presented only with eligibility, sequence highlights, and explicit safety boundaries.*

Teacher toolkit & safety

- *Built-in troubleshooting for nimitta wobble, over-efforting, rail-mixing, comparison, and premature claims, using reviewing-mastery plus the Purifications Ladder as a diagnostic stack.*

- *Safety gates and go/no-go cues accompany late-stage practices; prerequisites are non-negotiable for arūpa work and beyond.*

Assessment model

- *Every chapter ends with a full, keyed pack (10 T/F, 10 Fill-ins, 10 Matching, 1 label-the-diagram, 2 short answers, 1 scenario, 1 micro-log, 5-item quick quiz) to keep learning measurable week by week.*

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

Volume 8 Syllabus — Bhāvanā Handbook: From Analysis to Practice

Series: *Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened)*

Role of Vol. 8. *Turn Abhidhamma literacy into lived cultivation. We follow the* ***Abhidhammattha-saṅgaha, Chapter IX****—a concise summary of Visuddhimagga—covering the* ***forty meditation subjects****,* ***the seven purifications****,* ***paths/fruition****, and* ***cessation*** *(nirodha-samāpatti). This chapter of the Saṅgaha is explicitly a practice bridge: it "surveys meditation methods… stages of progress… and concludes with paths, fruition, and cessation." The Saṅgaha contents also list "Forty Meditation Subjects," "Seven Purifications," and "Eradication by the Paths," which we use as syllabus spine.*

Ch. 1 — Why Practice? The Saṅgaha's Bridge from Theory to Cultivation

Orientation

Study is upstream; freedom is downstream. Chapter IX of the Saṅgaha compresses the Visuddhimagga into a usable field guide: subjects for steadiness, diagnostics for insight, and the endgame of paths, fruits, and cessation. It states, by structure, that analysis must flow into training, and training culminates in release by non-clinging. (Source: Comprehensive Manual intro to Ch. IX)

Diagram Hook

Plate V8.1 "From Map to Doing" *— two rails: samatha (objects → signs → jhāna) and vipassanā (three marks → ten knowledges → path). One overlay: "non-clinging" as terminus.*

Doctrinal Core

- ***Two tracks, one aim.*** *Chapter IX lays out meditation subjects and insight stages, concluding with the four noble individuals, fruition and cessation, showing practice as the soteriological intent of Abhidhamma.*

- ***Forty subjects catalog.*** *Ten kasiṇa, ten foulness themes, ten recollections, four illimitables, one perception on nutriment, one analysis of elements, and four immaterial attainments, with guidance on temperament, development, signs, and jhāna.*

- ***Insight ladder.*** *Seven purifications, the three characteristics and contemplations, ten insight knowledges, three doors, and emancipation in path and fruit, including fruition and cessation attainments.*

(Trace cue: "Saṅgaha IX overview," "Forty subjects," "Seven Purifications," "Attainment of Cessation.")

Practice Section (10–12 minutes, lab-ready)

The 10-Minute Reset Between Meetings

- ***Min 0–1: Posture + intention.*** *Sit, spine neutral. Name purpose: "reset and clarity."*

- ***Min 1–3: Breath recollection (ānāpānasati as recollection).*** *Gentle awareness at nostrils; count 1–5 if needed to steady.*

- ***Min 3–6: Element check (mini dhātu-vavatthāna).*** *Sweep for hardness/softness, temperature change, motion in shoulders/jaw/abdomen. Label briefly, drop stories.*

- ***Min 6–8: Tone read + widen.*** *Notice pleasant/unpleasant/neutral in the body. If tight, add two breaths of mettā to self and the next person you'll meet.*

- ***Min 8–9: Non-clinging cue.*** *Whisper mentally: "arising, passing, not-mine." Let the breath and tone be just processes.*

- ***Min 9–10: Exit + plan.*** *One actionable line for the next meeting: "Name tone first; pause one beat before reply."*

Assessment Pack (counts fixed)

A) True/False (10)

1. *The Saṅgaha ends with a practice chapter that condenses the Visuddhimagga.* ***T****. It is a summary focused on methods and stages.*

2. *All 40 subjects are kasiṇa objects.* ***F****. They include foulness, recollections, illimitables, nutriment perception, elements, immaterial states.*

3. *"Signs" belong to the calm track.* ***T****. Learning and counterpart signs appear in samatha development.*

4. *The seven purifications are purely moral trainings.* ***F****. They range from virtue to knowledge and vision.*

5. *Insight culminates in path and fruit.* ***T****. Emancipation is analyzed in path/fruit.*

6. *Cessation attainment is covered in Ch. IX.* ***T****. Accessibility, entry, emergence are listed.*

*7. Illimitables are counted among recollections. **F**. They're a separate set of four.*

*8. Temperament has no role in subject choice. **F**. Suitability analysis is explicit.*

*9. Immaterial attainments can be approached via withdrawing a kasiṇa. **T**. Method is described.*

*10. The aim of practice is clinging more skillfully. **F**. Aim is liberation by non-clinging.*

B) Fill-in-the-Blanks (10)

Word bank: kasiṇa; recollection; illimitables; elements; immaterial; signs; purifications; insight; path; cessation

*1. The calm track features developing meditation **signs**. → **signs**.*

*2. Ten **kasiṇa** objects train steady one-pointedness. → **kasiṇa**.*

*3. Ten **recollection** practices include Buddha and virtue recollection. → **recollection**.*

*4. Four **illimitables** expand heart qualities. → **illimitables**.*

*5. Analysis of **elements** refines body awareness. → **elements**.*

*6. Four **immaterial** attainments follow refined calm. → **immaterial**.*

*7. Seven **purifications** form the diagnostic ladder of progress. → **purifications**.*

*8. The **insight** section covers the three characteristics and ten knowledges. → **insight**.*

*9. Emancipation is analyzed in **path** and fruit. → **path**.*

*10. The chapter concludes with fruition and **cessation**. → **cessation**.*

C) Matching (10)

Match left A–J to right 1–10.

A. Ten recollections → 4

B. Kasiṇa → 2

C. Illimitables → 5

D. Signs → 1

E. Immaterial states → 8

F. Elements analysis → 6

G. Seven purifications → 7

H. Three doors → 10

I. Path & fruit → 9

J. Foulness themes → 3

Right-side list:

1. *Learning/counterpart markers in calm development*

2. *Ten steadying visual objects*

3. *Ten perceptions cooling lust*

4. *Buddha, Dhamma, Saṅgha, etc.*

5. *Mettā, karuṇā, muditā, upekkhā*

6. *Hard/soft, cohesion, temperature, motion*

7. *From virtue to knowledge and vision*

8. *Infinitude of space, etc.*

9. *Four noble individuals' attainments*

10. *Void, signless, wishless*

D) Label-the-Diagram (1)

Plate V8.1 with blank tags: label the samatha rail (objects → signs → jhāna), the vipassanā rail (characteristics → knowledges → path), and the shared terminus "non-clinging."

E) Short Answer (2)

1. *In two sentences, explain how Chapter IX demonstrates the purpose of Abhidhamma study.*

2. *Give one reason temperament matters when choosing a meditation subject.*

F) Scenario Case (1)

You have 12 minutes before a high-stakes meeting and feel restless and irritable. Using the 10-minute reset protocol, outline exactly what you will do, including one mettā cue and one non-clinging cue.

G) Micro-Log (1)

60–90 seconds: "Door noted → tone → action." Template:

Time | Door | Brief sensation words | Tone (P/U/N) | One non-clinging phrase | Resulting behavior.

H) Quick Quiz (5)

1. *Name two families among the 40 subjects.*
2. *What is a "counterpart sign" for?*
3. *Which chapter section lists the seven purifications?*
4. *Give one of the three doors to emancipation.*
5. *What distinguishes fruition from calm absorption?*

Answer Keys (for Ch. 1 pack)

- *T/F: 1T, 2F, 3T, 4F, 5T, 6T, 7F, 8F, 9T, 10F.*
- *Fill-ins: as indicated inline.*
- *Matching: A-4, B-2, C-5, D-1, E-8, F-6, G-7, H-10, I-9, J-3.*
- *Label diagram: samatha rail, vipassanā rail, "non-clinging" terminus.*
- *Short answers (sample):*
    1. *Ch. IX summarizes methods and stages, then ends with path/fruit/cessation, making explicit that analysis feeds practice and practice ends in release.*
    2. *Suitability increases stability; different temperaments benefit from different objects.*
- *Scenario: must mention posture/intention, breath recollection, element check, tone read plus mettā cue, non-clinging cue, exit plan.*

- *Quick quiz (model answers):*

    1. e.g., kasiṇa, recollections.

    2. To stabilize attention as calm deepens.

    3. "Stages of Purification."

    4. Any of void, signless, wishless.

    5. Fruition is supramundane realization; absorption is mundane calm.

Takeaway Box

- *Practice is the point; study is its scaffold.*
- *Use subjects skillfully, by temperament, to build steadiness.*
- *Track progress by purifications and knowledges; aim at non-clinging.*

Case Studies —

Each one maps to doctrine and a practice lever. Use them for scenarios, micro-logs, or viva.

Case 1 — "Between Meetings Reset" (10 minutes, office corridor)

- Episode: After a tense call, heart rate is up, mind racing about the next meeting.
- Diagnosis: Door = body; tone = unpleasant; hindrance = restlessness/worry.
- Move set: Recollection of breath 2 minutes; elements scan shoulder/jaw 3 minutes; tone read + two breaths of *mettā*; non-clinging cue "arising, passing, not-mine."
- Mapping: *Anussati* (ānāpāna), *dhātu*-analysis, *mettā*, three marks.
- Expected marker: Settling into access; reduced ruminative spikes.
- Purification evidence: Citta-visuddhi indicators rising.

Case 2 — "Late-Night Scroll" (compulsive consumption loop)

- Episode: 11:45 pm, thumb keeps scrolling, snack in hand.
- Diagnosis: Door = eye + mind; tone = pleasant drifting; hindrance = sensual desire.
- Move set: 90-second "nutriment repulsiveness" perception; swap to elements scan in the mouth/abdomen; phone to grayscale; 3-minute breath recollection.
- Mapping: Perception of repulsiveness of nutriment; *dhātu*; *anussati*.
- Overlay: Choose subject by temperament (greedy → asubha+elements).

- Evidence: Drop in urge intensity; earlier lights-out across a week (Paṭipadā-ñāṇadassana).

Case 3 — “Drafting a Hot Email” (aversion spike)

- Episode: You read a passive-aggressive email and want to nuke the thread from orbit.
- Diagnosis: Door = ear→mind handoff; tone = unpleasant; hindrance = ill will.
- Move set: 3-minute *mettā* ladder (self → colleague → team); widen field; then 90-second elements in hands before typing.
- Mapping: Brahmavihāra; handoff hygiene; elements analysis.
- Expected marker: Speech impulse cools; more precise wording.
- Purification: Sīla-visuddhi consistency; fewer remorse pings.

Case 4 — “Sleepy Sit Before Dawn” (sloth & torpor)

- Episode: Pre-dawn sit collapses into fog after 3 minutes.
- Diagnosis: Hindrance = sloth/torpor; tone = neutral tilting dull.
- Move set: Bright light on; standing *kasiṇa* with a color card for 4 minutes; eyes slightly open; then sit and continue with the counterpart sign if available.
- Mapping: *Kasiṇa* strengthening; signs; access concentration.
- Expected marker: Clearer image; steady breath; no head-bob.
- Purification: Citta-visuddhi stability without heaviness.

Case 5 — “Grief Surge at Work” (compassion training without collapse)

- Episode: News of a teammate’s loss; chest tight, throat heavy.
- Diagnosis: Door = mind with body echo; tone = unpleasant; risk = bypass or overwhelm.
- Move set: *Karuṇā* phrases 3 minutes; widen to “all who grieve today”; anchor in elements in chest for 90 seconds; micro-plan one supportive act.
- Mapping: Brahmavihāra (compassion); elements; ethical integration.
- Expected marker: Softened ache with agency; reduced self-referencing.
- Purification: Sīla→Citta alignment; wholesome intention predominance.

Figures

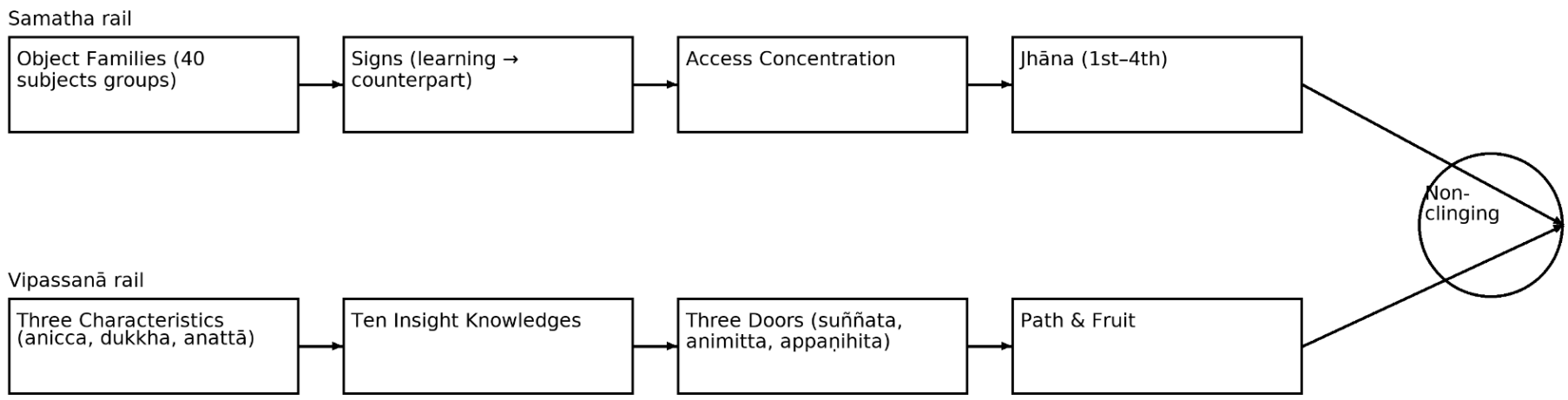
- *Plate V8.1 From Map to Doing — twin rails with “non-clinging” terminus. Purpose: orient learners to the two-track architecture.*
- *Plate V8.2 Forty Subjects at a Glance — 7 groups with icons. Purpose: fast recall of the set.*
- *Plate V8.3 Signs and Jhāna Entry — learning sign → counterpart sign → access → absorption. Purpose: visualize calm progression.*

- *Plate V8.4 Seven Purifications Ladder — rung labels with brief passage signs. Purpose: diagnostic check.*

- *Plate V8.5 Three Doors to Emancipation — void/signless/wishless with sample cues. Purpose: transition framing.*

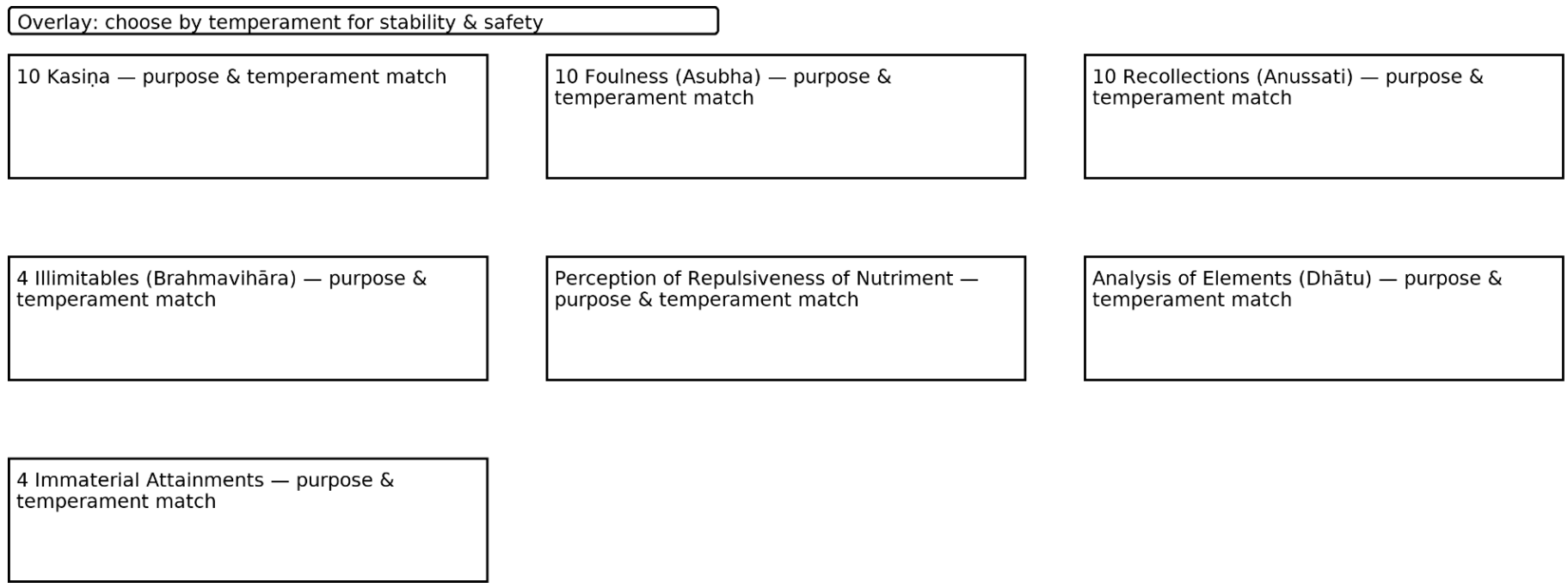
- *Plate V8.6 Immaterial Sequence — "withdraw kasiṇa → 4 immaterial attainments." Purpose: doctrinal clarity.*

Plate V8.1 — From Map to Doing: Samatha & Vipassanā Rails



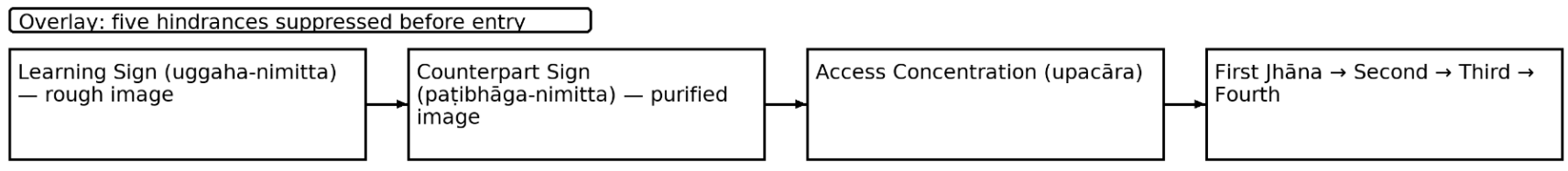
Spec: A4 landscape • 300 dpi • sRGB • Labels outside • One overlay

Plate V8.2 — Forty Meditation Subjects at a Glance



Spec: A4 landscape • 300 dpi • sRGB • Labels outside • One overlay

Plate V8.3 — Signs → Access → Jhāna (Entry)



Spec: A4 landscape • 300 dpi • sRGB • Labels outside • One overlay

Plate V8.4 — Seven Purifications (Visuddhi) Ladder

Overlay: Diagnostic use — collect practice evidence per rung

1. Sīla-visuddhi — Purification of Virtue

2. Citta-visuddhi — Purification of Mind

3. Diṭṭhi-visuddhi — Purification of View

4. Kaṅkhāvitaraṇa-visuddhi — Purification by Overcoming Doubt

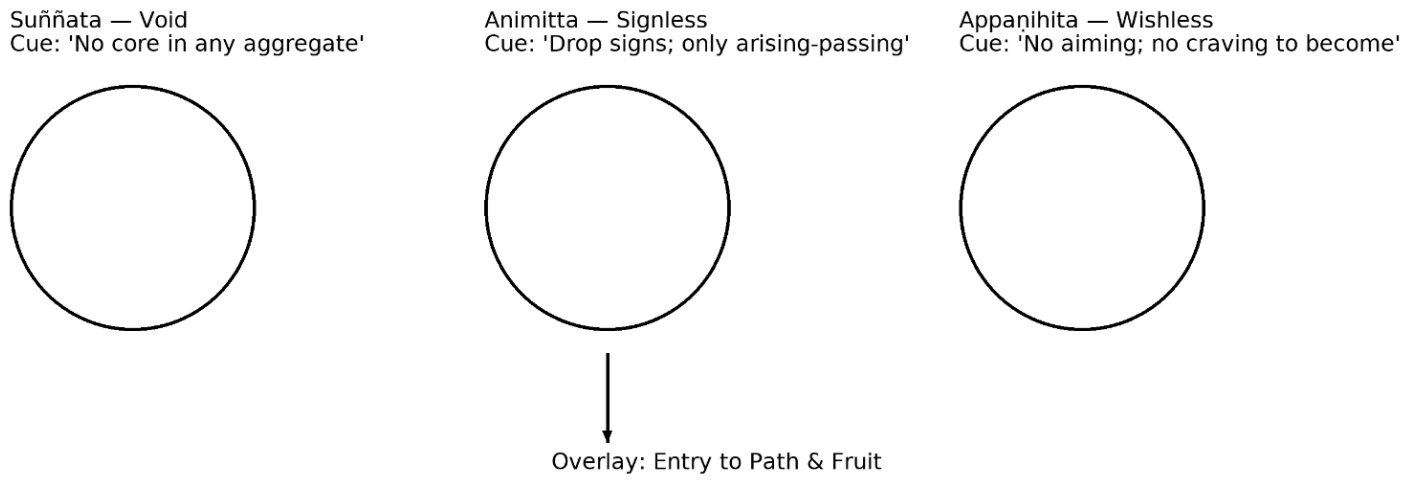
5. Maggāmagga-ñāṇadassana-visuddhi — Purification by Knowledge and Vision of What is Path and Not-Path

6. Paṭipadā-ñāṇadassana-visuddhi — Purification by Knowledge and Vision of the Way

7. Ñāṇadassana-visuddhi — Purification by Knowledge and Vision

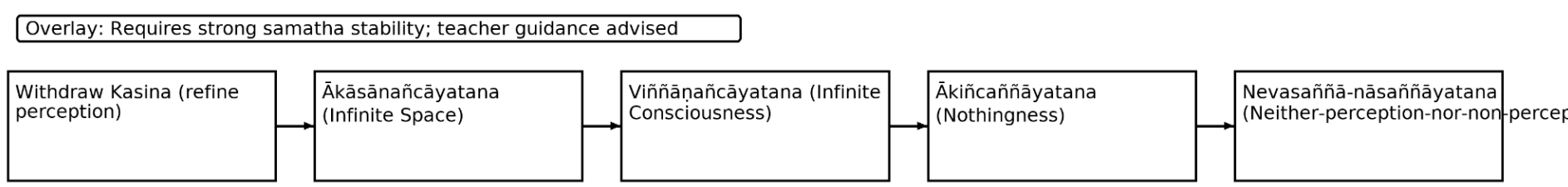
Spec: A4 landscape • 300 dpi • sRGB • Labels outside • One overlay

Plate V8.5 — Three Doors to Emancipation



Spec: A4 landscape • 300 dpi • sRGB • Labels outside • One overlay

Plate V8.6 — From Kasina Withdrawal to Four Immaterial Attainments (Fixed Layout)



Spec: A4 landscape • 300 dpi • sRGB • Labels outside • One overlay

Tables

- *T V8.1 Subject⇄Temperament Matrix — column: subject families; rows: temperament markers; "why it fits" cell.*
- *T V8.2 Hindrance→Antidote Cheat Sheet — identify, fix phrase, object to apply.*
- *T V8.3 Purification Evidence Log — rung, marker, typical error, remediation.*
- *T V8.4 Insight Hallmarks — knowledge name, brief sign, common over-reads, teacher cue.*
- *T V8.5 Path/Fruit/Cessation Overview — eligibility, function, risks, review notes.*

T V8.1 Subject⇄Temperament Matrix

Use: pick a subject fast without guesswork; cite the canon in one breath.

Temperament marker (carita)	***Kasinas***	***Asubha & 32 Parts***	***Six Recollections***	***Brahma vihāra***	***Ānāpāna***	***Death***	***Peace (Nibbāna)***	***Elements***	***Food-repulsiveness***	***Others***	***Why it fits (one-liner)***
Lustful (rāga)		✅									*Counter-tilts attraction; body dissection cools glamor.*
Hating (dosa)	✅ *(colored)*			✅							*Soothes aversion with warmth; stable visual fields reduce irritation.*
Deluded (moha)					✅						*Breath anchors foggy mind without more concepts.*
Discursive (vitakka-heavy)					✅						*Simple, continuous object cuts mental chatter.*
Faithful (saddhā)			✅								*Safe, uplifting recollections channel devotion without clinging.*
Intelligent (buddhi)						✅	✅	✅	✅		*Investigative minds bite into mortality, peace, elements, and food realism.*
General-fit (others)	✅	✅	✅	✅	✅	✅	✅	✅	✅	✅	*The rest are broadly suitable; scale to the person in front of you.*

Tip: with kasinas, use wide field for deluded types, smaller for discursive ones. Yes, the text literally says that.

T V8.2 Hindrance→Antidote Cheat Sheet

Use: call the fix in under five seconds; deploy the right object.

Hindrance	***Identify phrase***	***Fix phrase***	***Object to apply***
Sensual desire (kāmacchanda)	*"Grabbing for feel-good."*	*"De-glamorize the body."*	*32 parts or charnel contemplations; if sticky, widen to quiet equanimity.*
Ill will (byāpāda)	*"Everything is annoying."*	*"Warmth first, then re-label."*	*Short mettā phrase plus 10 calm breaths, re-tag feeling tone.*
Sloth-torpor (thīna-middha)	*"Heaviness, dimming."*	*"Light on, body up."*	*Perception-of-light, fresh air, brief walk.*
Restlessness-worry (uddhacca-kukkucca)	*"Pinball mind, nitpicking."*	*"Short leash, one touch point."*	*Nose-tip or breath contact to cut proliferation.*
Doubt (vicikicchā)	*"Second-guessing the whole method."*	*"Track causes, not opinions."*	*Quick DO review: name nāma-rūpa → conditions → lawful effects.*

Sidebar: when in doubt about doubt, put the maps away and watch contact→feeling for sixty seconds. You'll survive.

T V8.3 Purification Evidence Log

Use: document where a student is on the seven rungs, the usual mistakes, and the repair.

Purification (rung)	***Live marker***	***Typical error***	***Remediation script***
Sīla	*Precepts steady; fewer "regret spikes."*	*Treating ethics as optional "vibe."*	*Re-install hiri-ottappa; nightly precept review.*
Citta	*Unbroken attention windows lengthen.*	*Chasing "special effects."*	*Name upakkilesa, stamp three marks, back to object < 60s.*
Diṭṭhi	*Aggregates/bases/elements seen as processes.*	*Reifying "my insight."*	*Keep ownerless frames; DO mapping drill.*
Kaṅkhā-vitaraṇa	*Confidence in method rises.*	*Shopping for techniques mid-sit.*	*Rehearse one stable protocol; cut analysis loops.*
Maggāmagga-ñāṇa dassana	*Imperfections recognized and released.*	*Mistaking brightness/rapture for fruition.*	*Label as not-path; return to rise-and-fall with marks.*
Paṭipadā-ñāṇadass ana	*Eight insight knowledges unfold toward equanimity.*	*Panicking in the "middle arc."*	*Normalize terror→danger→disenchantment; shorten sits; maintain continuity.*
Ñāṇadassana	*Conformity → change-of-lineage → path → fruit; reviewing.*	*Treating saṅkhārupekkhā as the destination.*	*Keep the relay's end visible; teach the launch to path/fruit.*

T V8.4 Insight Hallmarks

Use: rapid diagnostics so you don't over-coach the wrong thing.

Knowledge (ñāṇa)	***Brief sign***	***Common over-read***	***Teacher cue***
Udayabbaya	*"It rises & falls everywhere."*	*Getting high on light/rapture.*	*Name upakkilesa; back to object in < 60s.*
Bhaṅga	*"Everything keeps ending."*	*Equating fading with failure.*	*Normalize: seeing dissolution is progress.*
Bhaya	*"This isn't safe."*	*Personalizing fear.*	*Quote "appearance as terror"; shorter sits, steady continuity.*
Ādīnava	*"All this is a liability."*	*Sliding into aversion.*	*Reframe as risk assessment; add kāyagatā-sati.*
Nibbidā	*"I'm not interested anymore."*	*Pride about dispassion.*	*Humility prompts; broaden to mundane tasks.*
Muñcitukamyatā	*"Let it be released."*	*Straining for escape.*	*Convert urge into method; relax micro-tension.*
Paṭisaṅkhā	*"Re-tuning my stance."*	*Analysis spiral.*	*Fewer words; more contact→feeling→release.*
Saṅkhārupekkhā	*"Deep evenness, no fiddling."*	*Camping out here.*	*Treat as launch, not terminus; protect simplicity.*
Anuloma	*"Nothing to add; it fits."*	*Expectation surge.*	*Drop narratives; allow signless/void/desireless orientation.*
Gotrabhū → Magga/Phala	*Threshold shift, then clean cut.*	*Theatrics in "the moment."*	*Keep it procedural; review after. Sequence canon cue below.*

Canonical sequence reference for teaching handouts: list from comprehension through fruition and reviewing is given explicitly here.

T V8.5 Path/Fruit/Cessation Overview

Use: eligibility check, what it does, risks, and what to review.

Item	***Classroom definition***	***Notes***
Eligibility	*Stable sīla, method fidelity, and maturation through conformity.*	*The manual's final chapter summarizes types of noble individuals and the attainments of fruition and cessation.*
Function (Magga)	*Momentary supramundane cut of defilements according to the path.*	*Frame as abandonment work, not fireworks.*
Function (Phala)	*Fruition knowledge immediately follows; fruition attainment can be re-entered for here-and-now bliss.*	*Fruition abiding is deliberately repeatable for nobles; don't confuse it with spacing out.*
Cessation (Nirodha, signless abiding)	*Signless abiding: conditions for attainment, maintenance, emergence are spelled out; teach clean entry/exit.*	*Use brief "no sign" orientation; emerge cleanly; then review.*
Risks	*Upakkilesa and triumphalism stall progress; equanimity addiction.*	*Call them "not-path" on sight; protect simplicity.*
Review notes	*Fivefold review after path/fruit; verify what was cut, what remains, the object, the path factors, and fruition.*	*Use your standard debrief prompts; keep language ownerless.*

Canon cue for selection and temperament back-refs if anyone challenges your choices: the Abhidhammattha-saṅgaha's Kammaṭṭhāna chapter explicitly makes the temperament→subject matchups summarized above. Show the line and carry on with your life.

Bonus mini-drills (because your class will ask "what do I do now?")

- *30-second triage: Door → Feeling → Name the hindrance → Deploy the object from V8.2. If you're still negotiating with your own brain after 30 seconds, you missed the exit.*

- *Equanimity protection: less technique talk, more effortless watching; hold the relay endgame phrase in working memory.*

How Volume 8 connects forward

This handbook operationalizes Vols. 1–7 and readies learners for advanced integration and pedagogy. It hands the baton to teaching-practice resources and case-based diagnostics, where your classroom

drills and community-life protocols are expanded with assessment analytics and teacher troubleshooting.

House Style Reminders

A4 landscape plates, PNG @300 dpi, sRGB. One overlay per plate, labels outside the rim. Pāli terms in italics. Fixed end-of-chapter assessment pack delivered with answer keys.

*(Core sources: **A Comprehensive Manual of Abhidhamma** Ch. IX contents and introduction; immaterial-attainment method excerpt.)*

Ch. 2 — The Forty Meditation Subjects at a Glance

***Brief.** Present all **40**: ten kasiṇa, ten foulness, ten recollections, four illimitables, four immaterial spheres, one perception, one analysis; note which develop samādhi to which level (access vs. absorption) and how counterpart signs (paṭibhāga-nimitta) arise for 22 of them.*
***Modern hook.** Pick one subject that fits your temperament for this week.*

Orientation

Abhidhamma hands you a complete practice palette: forty meditation subjects organized by function and fit. They are not random museum pieces. Each subject trains stability or insight to specific depths, some only to access concentration, others all the way to absorption and beyond. Knowing which subjects develop a counterpart sign (paṭibhāga-nimitta) and which are access-only prevents months of flailing. This chapter gives you the full set, the levels they reach, and a clean way to pick one that matches your temperament. (Source: Comprehensive Manual of Abhidhamma, Ch. IX)

Diagram Hook

***Plate V8.2 — Forty Subjects Map (upgrade caption):** Seven labeled families (10 kasiṇa, 10 foulness, 10 recollections, 4 illimitables, 4 immaterial, 1 perception of repulsiveness of nutriment, 1 analysis of elements). Outside-label overlay: "22 with counterpart sign; access-only group shaded."*

Doctrinal Core

1) The full set (40)

- ***Ten kasiṇa**: earth, water, fire, air, blue, yellow, red, white, light, limited-space.*

- ***Ten foulness (asubha)**: ten stages of a corpse (swollen… skeleton).*

- ***Ten recollections (anussati)**: Buddha, Dhamma, Saṅgha, virtue, generosity, devas, peace, death, mindfulness of body (kāyagatā-sati), mindfulness of breathing (ānāpāna).*

- ***Four illimitables (brahmavihāra)****: mettā, karuṇā, muditā, upekkhā.*

- ***Four immaterial spheres****: infinitude of space, infinitude of consciousness, nothingness, neither-perception-nor-non-perception.*

- ***Perception of repulsiveness of nutriment.***

- ***Analysis of elements (four elements).***
  (Source: Comprehensive Manual of Abhidhamma, Ch. IX contents)

2) Which reach access vs. absorption

- ***Absorption-capable (appanā)***
  - *All **10 kasiṇa**.*
  - *All **10 foulness** (classically to first jhāna; teacher-guided).*
  - ***Mindfulness of breathing** (can reach the four form jhānas).*
  - ***Mindfulness of body** (32 parts; typically first jhāna).*
  - ***Illimitables****: mettā, karuṇā, muditā to absorption; upekkhā aligns with the fourth jhāna profile.*
  - ***Four immaterial** are absorptions beyond the fourth form jhāna (require mastery of form jhāna).*

- ***Access-only (upacāra)***
  - *Recollections of Buddha, Dhamma, Saṅgha, virtue, generosity, devas, peace, death.*
  - ***Perception of repulsiveness of nutriment****.*
  - ***Analysis of elements****.*
    (Source: Comprehensive Manual of Abhidhamma, Ch. IX; Visuddhimagga synopsis)

3) Where the counterpart sign appears (22 devices)

- *The **learning sign** → **counterpart sign** progression applies to visualizable or device-based subjects.*

- ***22 subjects with paṭibhāga-nimitta**: the **10 kasiṇa** + **10 foulness** + **mindfulness of body (32 parts)** + **mindfulness of breathing**.*

- *Access-only recollections and analytic perceptions do **not** use counterpart signs.*
  (Teaching cue: "No sign chasing where signs do not arise.")
  (Source: Comprehensive Manual of Abhidhamma, Ch. IX "Signs & Devices")

4) Temperament fit, in one breath

- *Greed-leaning: foulness, nutriment-repulsiveness, elements.*

- *Hate-leaning: mettā first, then other illimitables.*

- *Delusion/restless: color/light kasiṇa, breath with counting.*

- *Faith-driven: recollections (Buddha, Dhamma, Saṅgha, virtue, generosity, devas).*

- *Investigative: elements analysis, breath without adornment.*
  (Source: Comprehensive Manual of Abhidhamma, Ch. IX "Temperaments & Suitability")

Practice Section (classroom 12 minutes)

Pick-and-Fit Drill: "One week with one subject"

1. ***1 min** posture + declare your chosen subject and why (fit cue).*

2. ***3 min** settle on the object using its canonical frame (e.g., breath at nostrils, earth kasiṇa card, mettā phrase to self).*

3. ***4 min** develop the proper marker:*

    - *Sign-bearing device: notice when the learning sign clarifies; lightly encourage toward counterpart sign.*

- *Access-only subject: ignore "image-hunting," track steadiness and hindrance reduction.*

4. ***2 min** tone check and antidote (hindrance→antidote table).*

5. ***2 min** exit note: write one operational line for tomorrow's repeat.*

Assessment Pack

A) True/False (10)

1. *All recollections are access-only. **F** (breath, body can reach absorption).*

2. *Ten kasiṇa can reach absorption. **T***

3. *The counterpart sign arises for nutriment-repulsiveness. **F***

4. *Foulness meditations can develop a counterpart sign. **T***

5. *Illimitables never produce absorption. **F***

6. *Four immaterial spheres require form-jhāna mastery. **T***

7. *Mindfulness of body is among the 22 sign-bearing subjects. **T***

8. *Recollection of peace yields absorption. **F** (access-only)*

9. *Analysis of elements is access-only. **T***

10. *Breath can lead to the four form jhānas. **T***

B) Fill-in-the-Blanks (10)

Word bank: kasiṇa; foulness; recollection; illimitables; immaterial; nutriment; elements; counterpart sign; access; absorption

1. *Ten _____ devices visualize a stable field and can reach _____.*

2. *Ten _____ themes are used to cool lust and can develop a _____.*

3. Eight of the ten _____ are _____-only.

4. Four _____ extend heart qualities and can reach _____.

5. The four _____ spheres lie beyond the form jhānas.

Answers:

1. kasiṇa; absorption

2. foulness; counterpart sign

3. recollection; access

4. illimitables; absorption

5. immaterial

C) Matching (10)

Match A–J to 1–10.

A. Earth kasiṇa → 6

B. Recollection of Buddha → 3

C. Recollection of breathing → 7

D. Mindfulness of body (32 parts) → 9

E. Mettā → 1

F. Perception of repulsiveness of nutriment → 8

G. Analysis of elements → 5

H. Skeleton (foulness) → 10

I. Infinite space → 2

J. Recollection of peace → 4

1. Absorption-capable heart-expansion

2. First arūpa attainment

3. Access-only uplift via faith

4. Access-only serenity on Nibbāna quality

5. Access-only analytic perception

6. Device with counterpart sign → absorption

7. Breath that can reach four form jhānas

8. Access-only appetite de-conditioning

9. Sign-bearing body device (first jhāna typical)

10. Corpse-device with counterpart sign

D) Label-the-Diagram (1)

On Plate V8.2, circle the two recollections that can reach absorption and mark the seven access-only recollections with a single bracket.

E) Short Answer (2)

1. Why is chasing a counterpart sign pointless on access-only subjects?

2. Name two reasons temperament matching reduces hindrances.

F) Scenario Case (1)

A learner with strong lust and an overtaxed mind asks for a weekly plan. Recommend one primary subject, one backup, and an antidote routine, stating whether you expect access-only or absorption.

G) Micro-log (1)

Template (60–90 s): Day | Subject | Hindrance seen | Antidote used | Marker today (access/learning sign/counterpart) | One tweak.

H) Quick Quiz (5)

1. How many total subjects use counterpart signs?

2. Which two recollections can reach absorption?

3. Which family always requires prior form jhāna?

4. Name one access-only analytic perception.

5. What is the immediate purpose of a kasiṇa device?

Takeaway Box

- *Forty subjects, one purpose: steadying and clarifying the mind toward release.*
- *Twenty-two are sign-bearing; don't look for signs where none arise.*
- *Temperament-matched selection shrinks hindrances and accelerates learning.*

Figures & Tables (this chapter)

Figures

- *Plate V8.2 (updated caption and shading for access-only group).*
- *Plate V8.3 (sign progression) referenced for the 22 devices.*

Tables

- *T V8.1 Subject⇄Temperament Matrix.*
- *T V8.2 Hindrance→Antidote Cheat Sheet.*

T V8.1 — Subject ⇄ Temperament Matrix

Use: pick a subject fast; rows = temperament markers; columns = subject families; each ✓ has a 1-line "why it fits."
(Source: Abhidhammattha-saṅgaha IX; Visuddhimagga IV–XI; Ashin Janakābhivaṃsa, Abhidhamma in Daily Life.)

Temperament marker (carita) ↓	***Ānāpāna (breath)***	***Kasinas (color/element/light/space)***	***Asubha & 32 parts***	***Six recollections (Buddha…Deva)***	***Brahmavihāras***	***Elements analysis (dhātu-manasikāra)***	***Death recollection (maraṇasati)***	***Repulsiveness of food***	***Perception of light***	***Immaterial spheres***
Lust-inclined (rāga)			*✓ cools glamor; disenchants body*				*✓ undercuts attachment by mortality*	*✓ breaks craving loop at meal times*		
Aversion-inclined (dosa)		*✓ stable visual field settles irritation*			*✓ warms the mind toward care*					
Delusion/foggy (moha)	*✓ simple, continuous anchor clarifies*									
Discursive/speculative (vitakka-heavy)	*✓ trims chatter with*									

	one object									
Faith-driven (saddhā)						✓ *uplifting, safe devotion channel*				
Intelligence-driven (buddhi)						✓ *investigates matter cleanly*	✓ *sharpens urgency without gloom*	✓ *realism about sustenance*	✓ *bright, steady sign*	✓ *later, for strong samādhi only*
Even/"general fit"	✓	✓	✓	✓	✓	✓	✓	✓	✓	*(case-by-case; only after solid jhāna)*

Why it fits (one-liners):

- *Rāga: asubha/32 and food-repulsiveness cut beautifying; death recollection cools cling.*
- *Dosa: brahmavihāra warms; kasina's neutral field reduces prickliness.*
- *Moha/vitakka: breath de-clutters.*
- *Saddhā: recollections channel confidence without craving.*
- *Buddhi: elements, death, food-repulsiveness and light give crisp, analytical footing; immaterial only for advanced stability.*

T V8.2 — Hindrance → Antidote Cheat Sheet

Use: identify fast, say the fix phrase, apply the right object.
(Source: Abhidhammattha-saṅgaha IX; Vism. IV–V; Mahāsi/Pa-Auk classroom notes.)

Hindrance	***Identify line (student says/you hear)***	***Fix phrase (your cue)***	***Object to apply (what exactly to do)***
Sensual desire (kāmacchanda)	*"I keep reaching for pleasant."*	*"De-glamorize, then return."*	*32 parts or asubha image for 30–60 s; if meal-related, switch to food-repulsiveness; resume primary object.*
Ill will (byāpāda)	*"Everything is irritating."*	*"Warmth first, then label."*	*2–3 mettā lines to the target/self; soften face/shoulders; re-lock on breath or kasina sign.*
Sloth–torpor (thīna-middha)	*"Heavy, dim, droopy."*	*"Light on, body up."*	*Stand or straighten; perception of light; 10 brisk breaths; re-enter object with shorter cycles.*
Restlessness–remorse (uddhacca-kukkucca)	*"Mind ping-pong; nitpicking."*	*"Short leash, one touch point."*	*Narrow to nostril contact or kasina center; count ten even breaths; postpone analysis.*
Doubt (vicikicchā)	*"Maybe this doesn't work…"*	*"Name causes, not opinions."*	*One minute of contact→feeling mapping; recap chosen method in one sentence; continue sit exactly as planned.*

Teacher micro-protocol: *diagnose in 5 s, deliver the fix phrase, change the object for 30–60 s, then return to the main subject. Keep logs: "hindrance → lever → outcome."*

Answer Keys (Assessment Pack)

- ***T/F:*** *1F, 2T, 3F, 4T, 5F, 6T, 7T, 8F, 9T, 10T.*
- ***Fill-ins:*** *as supplied.*
- ***Matching:*** *A-6, B-3, C-7, D-9, E-1, F-8, G-5, H-10, I-2, J-4.*

- ***Label-the-diagram:*** *mark ānāpāna and kāyagatā-sati as absorption-capable; bracket the eight access-only recollections.*

- ***Short answers (model):***

  1. *Access-only modes lack device-images that purify into a counterpart sign; progress is measured by steadiness and hindrance reduction, not images.*

  2. *Fit reduces craving/aversion toward the object, stabilizes attention, and leverages existing strengths (e.g., faith with recollections, compassion with mettā).*

Modern Hook

Pick one subject that fits your temperament for this week. Keep the same subject daily for 7 days. Log hindrance, antidote, and whether you saw access, learning sign, or counterpart sign.

Five Case Studies

Case 1 — "Greed Loop at Night"

- *Profile: Greed-leaning; phone + snacks.*

- *Subject:* ***Foulness*** *(e.g., "skeleton") for 3–5 min, followed by* ***elements*** *at the tongue/abdomen 2 min.*

- *Expect: learning/counterpart sign possible on foulness;* ***absorption-capable*** *long-term. Elements =* ***access-only*** *stabilizer.*

- *Antidote check: desire drops from 7/10 to 3/10; sleep on time.*

Case 2 — "Irritable Manager Before Stand-up"

- *Profile: Hate-tinged impatience.*

- *Subject:* ***Mettā*** *phrases 5 min, then widen field to the team 2 min.*

- *Expect:* ***absorption-capable*** *path with training; measure by warmth, steady attention.*

- *Antidote: note softening in chest/face; fewer sharp replies.*

Case 3 — "Restless Student With Scatter-brain"

- *Profile: Delusion/restlessness.*
- *Subject:* ***Blue/white kasiṇa*** *card; 6-minute device practice.*
- *Expect: device image stabilizes;* ***learning*** *→* ***counterpart sign*** *possible;* ***absorption-capable****.*
- *Antidote: when thoughts spike, reset gaze to the whole disk.*

Case 4 — "Faith-Rich Newcomer"

- *Profile: Strong faith, low tech.*
- *Subject:* ***Recollection of Buddha*** *5 min, then* ***breath*** *3 min.*
- *Expect: Buddha-recollection is* ***access-only****; breath can shift to* ***absorption-capable*** *track if kept simple.*
- *Antidote: if mind drifts into storytelling, return to one epithet, then breath.*

Case 5 — "Analytical Researcher Under Stress"

- *Profile: Investigative mind, somatic tension.*
- *Subject:* ***Analysis of elements*** *5 min; then* ***breath*** *3 min without counting.*
- *Expect: elements* ***access-only****; breath may deepen toward* ***absorption*** *over weeks.*
- *Antidote: avoid over-narrating; label only hardness, cohesion, temperature, motion.*

Ch. 3 — From Sign to Absorption: Working with Kasiṇa and Immaterial Attainments

Brief. *Train nimitta handling and the five "masteries" (adverting, attainment, resolution, emergence, reviewing) for jhāna. Show the transition from kasiṇa to the four immaterial attainments by withdrawing to space → consciousness-infinite → nothingness → neither-perception-nor-non-perception (as the manuals outline).*

Modern hook. *Apply "reviewing mastery" to re-enter focus quickly before a call.*

Orientation

This chapter is a how-to bridge: convert a clear counterpart sign (paṭibhāga-nimitta) into stable absorption and then use that stability to reach the four immaterial attainments. We train the five masteries of jhāna so entry, duration, exit, and review are deliberate rather than accidental. Finally, we outline the canonical "withdrawal" method that moves from a kasiṇa device to the sequence space → consciousness-infinite → nothingness → neither-perception-nor-non-perception. (Sources: Comprehensive Manual of Abhidhamma, Ch. IX; Visuddhimagga, "Kasiṇa," "Immaterial Attainments".)

Diagram Hook

Plate V8.3 (Sign→Access→Jhāna)*: learning sign (uggaha-nimitta) → counterpart sign → access → first–fourth jhāna (overlay: "hindrances suppressed").*

Plate V8.6 (Fixed) Immaterial Sequence*: withdraw kasiṇa → infinitude of space → infinitude of consciousness → nothingness → neither-perception-nor-non-perception.*

Caption cue: Labels outside, one overlay each: "Counterpart sign stable," "Eligibility: strong samatha."

Doctrinal Core

A. Nimitta handling (device-based subjects)

- ***Learning sign (uggaha-nimitta)****: the initial, rough mental replica of the device (e.g., earth disk, color, light).*

- ***Counterpart sign (paṭibhāga-nimitta)****: a purified, steady mental image replacing the external device; this is the gateway to access and absorption.*

- ***Don't force images where they don't belong****: only device-type subjects among the 22 use counterpart signs (10 kasiṇa, 10 asubha, 32-parts, breath). (Source: Saṅgaha IX "Signs & Devices".)*

B. The five masteries of jhāna *(vasī set)*

1. ***Adverting mastery*** *(āvajjana-vasī): turn the mind to the chosen jhāna at will.*

2. ***Attainment mastery*** *(samāpajjana-vasī): enter cleanly, without wobble.*

3. ***Resolution mastery*** *(adhiṭṭhāna-vasī): predetermine duration.*

4. ***Emergence mastery*** *(vuṭṭhāna-vasī): exit at the resolved time.*

5. ***Reviewing mastery*** *(paccavekkhaṇa-vasī): examine factors, perfections, and residual defilements afterward.*

   These masteries make absorption a trained skill instead of a lucky accident. (Sources: Saṅgaha IX; Visuddhimagga IV–XII.)

C. From kasiṇa to arūpa (withdrawal method)

- ***Prerequisite****: firm fourth jhāna on a suitable kasiṇa (often space-related or light/earth refined).*

- ***Step 1: withdraw the kasiṇa****: let the disk's boundary vanish; attend to the unbounded "gap" where the form-sign was. This reveals* ***infinitude of space****.*

- ***Step 2: shift the frame to knowing****: turn from the extent to the knowing of that extent, revealing* ***infinitude of consciousness****.*

- ***Step 3: de-emphasize presence****: attend to the absence within experience, revealing* ***nothingness****.*

- ***Step 4: thin perception****: refine to* ***neither-perception-nor-non-perception****, where perception is extremely subtle.*

- ***Cautions****: this track is advanced, teacher-guided, and presumes ethical steadiness and strong samatha. (Sources: Saṅgaha IX "Immaterial Attainments"; Visuddhimagga VIII–X.)*

D. Quality checks

- ***Access vs. absorption****: in access, the sign is stable but factors aren't sealed; in absorption, the factors dominate without hindrance intrusion.*

- ***Reviewing**: after emergence, identify which jhāna factors were present/absent and whether the duration matched resolution.*

Practice Section (10–12 minutes, lab drill)

"Sign-to-Seal" micro-protocol

1. ***1 min setup**: posture stable; confirm device (e.g., light kasiṇa). Intention: "steady counterpart sign."*

2. ***3–4 min refine**: if image is rough, gently re-form at the same size/brightness; minimize commentary. When it clarifies, **do not** chase detail; favor stability.*

3. ***2–3 min seal into access**: keep the sign centered; if micro-thoughts flicker, shorten the breath and relax the eyes.*

4. ***1–2 min absorption touch**: nudge into first jhāna by leaning on the dominant factor (e.g., pīti), then ease to balance (sukha/ekaggatā).*

5. ***1 min reviewing**: emerge deliberately; note factors present and a single improvement for next sit. Teacher cue: no image hunting on non-device subjects.*

Modern hook: 90-second reviewing mastery before a call

- *Stand, recall last successful focus (object, duration, factors).*

- *State a mini resolution: "60 seconds of centered breath, then emerge and dial."*

- *After, review one marker: steadiness, warmth, or clarity.*

Assessment Pack

True/False (10)

1. *Only device-type subjects use counterpart signs. **T***

2. *Access concentration requires the counterpart sign. **T** (for device-types; non-device access has other markers)*

3. *Resolution mastery is the ability to set duration beforehand. **T***

4. Reviewing mastery happens inside absorption. ***F*** *(it is after emergence)*

5. The first immaterial attainment is infinitude of consciousness. ***F*** *(space is first)*

6. One can enter immaterial attainments without prior form jhāna. ***F***

7. Adverting mastery means turning to jhāna at will. ***T***

8. Withdrawing the kasiṇa means ignoring the sign and expanding the frame to space. ***T***

9. Nothingness is attained by denying consciousness exists. ***F*** *(it's a shift of attention, not a metaphysical claim)*

10. Counterpart signs should be embellished with creative details. ***F***

Fill-in-the-Blanks (10)

Word bank: uggaha-nimitta; paṭibhāga-nimitta; upacāra; appanā; āvajjana; samāpajjana; adhiṭṭhāna; vuṭṭhāna; paccavekkhaṇa; ākāsānañcāyatana

1. The rough replica image is the _____.

2. The purified sign enabling stability is the _____.

3. Stability before sealing into absorption is called _____ concentration.

4. Fully sealed absorption is _____.

5. Turning to jhāna at will is _____ mastery.

6. Clean entry is _____ mastery.

7. Predetermining duration is _____ mastery.

8. Exiting on cue is _____ mastery.

9. Post-emergence examining is _____ mastery.

10. *The first immaterial attainment is _____.*

Answer key: *1) uggaha-nimitta 2) paṭibhāga-nimitta 3) upacāra 4) appanā 5) āvajjana 6) samāpajjana 7) adhiṭṭhāna 8) vuṭṭhāna 9) paccavekkhaṇa 10) ākāsānañcāyatana.*

Matching (10)

Match A–J to 1–10.

A. Counterpart sign → 4

B. Learning sign → 8

C. Access concentration → 6

D. First jhāna → 2

E. Fourth jhāna → 9

F. Infinitude of space → 5

G. Infinitude of consciousness → 7

H. Nothingness → 10

I. Neither-perception-nor-non-perception → 1

J. Reviewing mastery → 3

1. *Most subtle arūpa perception*

2. *Absorption with strong pīti and vitakka/ vicāra balance*

3. *Post-emergence examination*

4. *Purified device image*

5. *Arūpa attained by withdrawing device boundary*

6. *Stability before sealing*

7. *Shift from extent to knowing*

8. *Rough mental replica*

9. *Prototype base for arūpa eligibility*

10. *Attending to absence*

Key: *A-4, B-8, C-6, D-2, E-9, F-5, G-7, H-10, I-1, J-3.*

Label-the-Diagram (1)

On Plate V8.3, label: learning sign, counterpart sign, access, first–fourth jhāna. Then draw a thin arrow from fourth jhāna to Plate V8.6's first bubble "infinitude of space."

Short Answer (2)

1. *Why is reviewing mastery essential for reliable re-entry later in the day?*

2. *Describe the attentional shift that reveals infinitude of space when withdrawing a kasiṇa.*

Model points:

1. *It catalogs factors and stability, providing a reproducible template; it also prevents mythologizing episodes.*

2. *Boundary of the form-sign is relaxed; attention attends to the unbounded gap formerly occupied by the device.*

Scenario Case (1)

You have 6 minutes before presenting. Yesterday you had a clean counterpart sign on a light kasiṇa and brief access. Script a micro-plan using adverting, resolution (time), and reviewing to get steadiness before you speak.

Micro-log (1)

Template (60–90 s): Time | Object | Sign status (none/learning/counterpart) | Level (access/appanā) | Mastery trained (choose 1) | One improvement note.

Quick Quiz (5)

1. *List the five masteries in Pāli.*

2. *Which comes first: learning sign or counterpart sign?*

3. *Name the first two immaterial attainments.*

4. *One indicator you were in access rather than absorption.*

5. *What is the practical use of resolution mastery on a workday?*

Takeaway Box

- *Counterpart sign is the gate; masteries make it repeatable.*
- *Fourth jhāna is the springboard; arūpa follows lawful shifts of attention.*
- *Reviewing turns experiences into a method you can re-enter on demand.*

Figures & Tables

Figures (A4 PNG @300 dpi, sRGB; labels outside; one overlay)

- *Plate V8.3 Sign→Access→Jhāna Flow (overlay: "hindrances suppressed").*
- *Plate V8.6 Immaterial Sequence (overlay: "eligibility: strong samatha").*
- *Plate V8.3a "Five Masteries Wheel" (new): five sectors with one-line cues; overlay: "train one per session."*

Tables

- ***T V8.2** Hindrance→Antidote (use for sign stability).*
- ***T V8.3** Purification Evidence Log (mark Citta-visuddhi, reviewing notes).*
- ***T V8.6 (new)** Nimitta Troubleshooting: symptom | likely cause | corrective cue | teacher note.*
- ***T V8.7 (new)** Masteries Practice Planner: day | object | planned duration | mastery focus | review note.*

T V8.2 — Hindrance → Antidote (for sign stability)

Use: when the nimitta or breath sign wobbles, map the hindrance fast, deploy the right lever for 30–60 seconds, then resume the main object. "Stable sign = kept without strain; posture quiets by itself."

Hindrance	***How the sign misbehaves***	***Fix phrase***	***Object / 30–60s protocol***
kāmacchanda (sensual desire)	*Sign turns "pretty," pulls toward pleasant fantasies*	*"De-glamorize, then return."*	*32 parts or asubha flash; if food-hooked, use food-repulsiveness; back to breath/kasiṇa.*
byāpāda (ill will)	*Harsh, jagged, dark; mind argues with the sign*	*"Warmth first, then relock."*	*Two mettā lines to target/self; soften face-shoulders; re-lock on sign center.*
thīna-middha (sloth-torpor)	*Dim, sinking, smears or vanishes*	*"Light on, body up."*	*Stand or straighten; perception-of-light; 10 brisk breaths; resume short cycles.*
uddhacca-kukkucca (restlessness-worry)	*Jittery, breaks apart, won't center*	*"Short leash, one touch-point."*	*Narrow to nostril tip or kasiṇa dot; count 10 even breaths; postpone analysis.*
vicikicchā (doubt)	*Checking the sign kills it; second-guessing object/method*	*"Causes, not opinions."*	*One minute: contact→feeling map; restate method once; continue exactly as planned.*

T V8.3 — Purification Evidence Log (mark Citta-visuddhi; add reviewing notes)

Use: one line per student, per week. Circle the rung you actually see, not the one they want. Seven-purification diagnostics listed; highlight Citta-visuddhi when the sign is steady.

Purification (rung)	***Live marker (observable)***	***Typical error***	***Remediation***	***Reviewing notes (teacher)***
Sīla-visuddhi	*Fewer regret spikes; precepts hold under stress*	*Treat ethics as optional*	*Nightly precept check; reinstall hiri-ottappa*	*If remorse appears, don't coach samādhi yet.*
Citta-visuddhi ✅	*Access markers: clear breath point; nimitta holds without strain; faster recovery after micro-distractors*	*Chasing rapture/light*	*Name upakkilesa; keep contact continuous; short cycles*	*Note duration sign held; record which hindrance still nudges it.*
Diṭṭhi-visuddhi	*Processes seen; less "me" language*	*Reifying special states*	*Two-truths cue; aggregate audit*	*Log one "ownerless" rephrase per sit.*
Kaṅkhā-vitaraṇa	*Confidence stabilizes; stops tech-shopping*	*New doubts every sit*	*One stable protocol; track causes*	*If doubt returns, revisit hindrance sheet.*
Maggāmagga-ñāṇadassana	*Knows not-path signs*	*Mistaking bliss/light for Nibbāna*	*Label "not-path," resume object*	*Write one "not-path" example weekly.*
Paṭipadā-ñāṇadassana	*Insight arc unfolding toward equipoise*	*Panic in middle arc*	*Normalize stages; shorten sits; steady continuity*	*Note which ñāṇa showed this week.*
Ñāṇadassana	*Path-fruit signs; clean review*	*Storytelling the moment*	*Keep it procedural; review factors cut*	*Tick fivefold review after fruition.*

T V8.6 — Nimitta Troubleshooting

Use: symptom → likely cause → corrective cue. Remember: counterpart sign appears for 22 subjects; extend and stabilize skillfully.

Symptom	***Likely cause***	***Corrective cue (say this)***	***Teacher note***
Dim/fading sign	*Sloth-torpor*	*"Light on, body up." Do āloka-saññā, stand/straighten, 10 brisk breaths. Resume.*	*If it returns bright then smears, you over-pushed energy; balance with calm.*
Jittery/sparkly sign	*Restlessness-remorse*	*"Short leash, one touch-point." Narrow and count 10 breaths.*	*Avoid analysis mid-correction.*
"Pretty" tempting sign	*Sensual desire riding the image*	*"De-glamorize." Flash 32 parts or food-repulsiveness; return to sign.*	*Keep dose short; don't delete the sign, just cool it.*
Harsh/dark sign, aversive	*Ill will coloring attention*	*"Warmth, then relock." Two mettā lines; soften; relock center.*	*Check speech off-cushion; grudges leak into sits.*
Sign pops in/out on checking	*Doubt breaks continuity*	*"Causes, not opinions." One minute contact→feeling; restate method once.*	*Over-review kills the sign. Save full review for post-emergence.*
Big, then shrinking	*Forcing or fear*	*"Let it be; extend gently." Widen per counterpart-sign extension training.*	*Size follows ease, not strain.*
Confusing learning vs counterpart sign	*Stage confusion*	*"Take the clean, stable one." If grainy, you're still on learning sign; stay with it until it clarifies.*	*Don't switch objects while the sign is clarifying.*
Bright blast, giddy	*Excess pīti*	*"Trim energy, add calm." Broaden field; lengthen exhale; steady tone.*	*Label rapture as rapture; keep hands off the throttle.*

T V8.7 — Masteries Practice Planner

Use: plan a week by mastery. The five masteries: adverting, attainment, resolution, emergence, reviewing.

Day	***Object***	***Planned duration***	***Mastery focus***	***Review note (after sitting)***
Mon	*Ānāpāna (nostril)*	*45 min*	*Adverting: clean, quick shift to the breath sign on cue*	*How many seconds to first stable lock? Any hindrance detours?*
Tue	*Earth kasiṇa (4–6 inch disk)*	*45 min*	*Attainment: reach access quickly, minimal off-object time*	*Time to access; sign clarity notes.*
Wed	*Ānāpāna*	*60 min*	*Resolution: set 20-min steady sign; hold the vow*	*Held for ___ min; what broke it?*
Thu	*Ānāpāna → emergence*	*45 min*	*Emergence: exit swiftly, without scatter*	*Post-emergence clarity within ___ sec; next-step readiness.*
Fri	*Any stabilized object*	*45 min*	*Reviewing: calmly examine factors just after emergence*	*Which factors were present/absent; any "owner" language to scrub.*
Sat	*Kasiṇa*	*60 min*	*Extend counterpart sign gently (size, brightness)*	*Size reached; effort vs ease balance.*
Sun	*Light perception*	*30–45 min*	*Recovery day: anti-torpor tuning, re-stabilize sign*	*Torpor spikes? How fast did light correct it?*

Teacher reminder: counterpart sign exists only for certain subjects; illimitables run on concept of beings, so don't chase a visual sign there.

That's the kit. Run the drills, log ruthlessly, and stop negotiating with hindrances like they're little diplomats. They're not.

Answer Keys (consolidated)

- ***T/F:*** *1T, 2T, 3T, 4F, 5F, 6F, 7T, 8T, 9F, 10F.*
- ***Fill-in:*** *as listed under each item.*
- ***Matching:*** *as provided.*

- ***Diagram:*** *sequence is learning → counterpart → access → 1st–4th; arrow to "space."*

- ***Short answers:*** *see model points.*

- ***Scenario:*** *must include adverting to prior sign, resolution (e.g., 3 minutes access), emergence on cue, 30-second review.*

Daily-Life Examples (explicit mappings)

- ***Pre-call reset:*** *reviewing mastery (paccavekkhaṇa-vasī) retrieves yesterday's sign; 90-second access stabilizes speech clarity.*

- ***Study session:*** *adverting mastery (āvajjana) switches from phone to earth kasiṇa on cue; resolution (adhiṭṭhāna) holds 10 minutes.*

- ***Commuter train:*** *emergence mastery (vuṭṭhāna) to end a sit at your stop without grogginess.*

- ***Clinic waiting room:*** *counterpart sign on light kasiṇa used to soften restlessness; access rather than doom-scrolling.*

- ***Team huddle:*** *reviewing labels factors; you replicate steadiness before speaking.*

Five Case Studies — real-time, jhāna-skills with kasiṇa and arūpa

Each case names the subject, nimitta handling, the five masteries focus, and concrete evidence to log. Use with Plate V8.3 (Sign→Access→Jhāna) and Plate V8.6 (Immaterial Sequence).

1) Pre-call Re-Entry — "90-second paccavekkhaṇa"

Context. *You've got 2 minutes before a high-stakes call; yesterday you had a clean counterpart sign on light kasiṇa.*
Subject. *Light kasiṇa (device).*
Aim. *Re-enter steady access fast using reviewing mastery.*

Protocol (2 min).

- *0:00–0:20 Recall last successful sit: object, sign quality, duration. Reviewing (paccavekkhaṇa-vasī).*

- *0:20–1:20 Advert to the counterpart sign at yesterday's size/brightness; keep gaze relaxed. Adverting (āvajjana-vasī).*

- *1:20–1:40 Seal into **upacāra**; let micro-thoughts fall under the image.*

- *1:40–2:00 Exit on cue; name one behavior for the call.*

Nimitta handling. *No "detail-chasing." Stabilize the paṭibhāga-nimitta you already know.*

Masteries focus. *Āvajjana, vuṭṭhāna, paccavekkhaṇa.*

Markers. *Image steady ≥40 s, breath even, chest de-tenses.*

Log line. *"Light—counterpart—access 60 s—exit on time—voice steadier."*

Purification cue. *Citta-visuddhi evidence: fewer worry spikes at call start.*

2) Commute Stabilizer — "Coin-sized Earth Disk"

Context. *Train rattling, mind jumpy.*

Subject. *Earth kasiṇa using a matte coin/card.*

Aim. *Build reliable learning→counterpart sign and clean entry.*

Protocol (6 min).

- *0:00–0:45 Soften eyes; outline the coin; note color/texture without naming.*

- *0:45–2:30 Let the **uggaha-nimitta** form; gently replace the external coin.*

- *2:30–4:00 Purify to **paṭibhāga-nimitta** (even tone, no grit).*

- *4:00–5:15 Hold **upacāra**; micro-adjust image size only if wobble.*

- *5:15–6:00 Brief **appanā** touch if factors cohere; otherwise keep access and exit on cue.*

Masteries focus. *Samāpajjana (clean entry), adhiṭṭhāna (decide 6 min), vuṭṭhāna.*

Risks & fixes. *Visual strain → widen peripheral awareness for 10 s, then return.*

Markers. *Image holds through three station jolts.*

Log line. *"Earth—counterpart—access 70%—entry clean—exit at stop."*

3) Post-lunch Torpor — "Brightening with White/Light Kasiṇa"

Context. *Food coma, eyelids heavy.*

Subject. *White or light kasiṇa (paper or screen at low glow).*

Aim. *Avoid dull absorption; train resolution timing.*

Protocol (7 min).

- *0:00–0:30 Upright posture; brighter field; eyes slightly open.*
- *0:30–2:00 Form **uggaha→paṭibhāga** quickly; keep image brighter than baseline.*
- *2:00–6:30 Resolve "4½ minutes access; no sinking." Adhiṭṭhāna-vasī.*
- *6:30–7:00 **Vuṭṭhāna**: exit crisp, one stretch, one glass of water.*

Masteries focus. *Adhiṭṭhāna, vuṭṭhāna, brief paccavekkhaṇa.*
Risks & fixes. *Dullness: increase luminance or stand; count 1–5 for 30 s.*
Markers. *No head-bob; image stays luminous; alertness returns.*
Log line. *"Light—counterpart—access 4:30—no fog—emerged on time."*

4) Evening Advance — "Withdrawing to Ākāsānañcāyatana"

Context. *Stable fourth jhāna on earth/light kasiṇa already established.*
Subject. *Transition from form kasiṇa to first arūpa.*
Aim. *Execute lawful shift to **infinitude of space** via device withdrawal.*

Protocol (12 min).

- *0:00–3:00 Re-stabilize fourth jhāna on counterpart sign.*
- *3:00–5:00 Let the **boundary** of the disk dissolve; attend to the unbounded **gap** formerly occupied by the form-sign. Space becomes the object.*
- *5:00–9:00 Hold the sense of boundlessness; if edges reappear, briefly refine then re-widen.*
- *9:00–10:00 Resolve emergence at 10:00.*
- *10:00–12:00 **Paccavekkhaṇa**: confirm object switch, factor profile, and steadiness.*

Masteries focus. *Samāpajjana, adhiṭṭhāna, vuṭṭhāna, paccavekkhaṇa.*
Risks & fixes. *Forcing metaphysical ideas; keep it attentional: boundary→unbounded extent.*
Markers. *Effort drops; "vast" flavor without edge-hunting; calm, bright wakefulness.*
Log line. *"4th jhāna → space object—held 4 min—clean exit—review ok."*
Safety. *Teacher-guided; prerequisites non-negotiable.*

5) Late-night Quiet — "Breath Nimitta to First Jhāna Touch"

Context. *House is quiet; restlessness fading; breath is clear.*
Subject. *Ānāpāna; internal* ***nimitta*** *may appear as light or felt "smoothness."*
Aim. *Convert stable sign to a brief* ***appanā*** *touch; practice reviewing for reproducibility.*

Protocol (8 min).

- *0:00–2:00 Stay at nostrils; allow the breath image to clarify (no visual forcing).*
- *2:00–4:30 When* ***paṭibhāga*** *stabilizes (light/silky sensation), lean gently into pīti–sukha.*
- *4:30–6:30 Seal for a short* ***appanā*** *touch if factors cohere; otherwise stay in* ***upacāra****.*
- *6:30–8:00 Exit deliberately; list factor strengths 1–5 and one tweak for tomorrow.*

Masteries focus. *Samāpajjana, vuṭṭhāna, paccavekkhaṇa.*
Risks & fixes. *Chasing fireworks; re-center on tactile breath if light gets busy.*
Markers. *Effortless continuity, warmth/pleasure balanced by one-pointedness.*
Log line. *"Breath—counterpart—brief appanā—pīti 3/5—ekaggatā 4/5—plan: steadier posture."*

Micro-evidence template (use under each case)

Time | Object | Sign (none/learning/counterpart) | Level (upacāra/appanā) | Mastery trained | Duration resolved vs. actual | One adjustment

Sources (for teacher notes): *Comprehensive Manual of Abhidhamma, Ch. IX (signs, subjects, arūpa method); Visuddhimagga (Kasiṇa, Immaterial Attainments, five vasī).*

Ch. 4 — Recollections & Illimitables: Safe Daily Objects

Brief. *Operationalize* ***recollection of the Buddha/Dhamma/Saṅgha****,* ***morality****,* ***generosity****,* ***deities****,* ***death****,* ***body****,* ***breath****,* ***peace****,* ***loving-kindness****; then the* ***four illimitables*** *(appamaññā). Emphasize accessible objects for office/home practice. (Scope as per Ch. IX overview.)*
Modern hook. *Five-minute loving-kindness send to your project team.*

Orientation

The anussati set and the four appamaññā are the friendliest, safest objects for home and office practice. They steady attention, clean up mood, and build reliable access concentration without exotic props. Two of the recollections — mindfulness of breathing and mindfulness of the body — can even climb into absorption. The four illimitables train a warm, steady mind that travels well into meetings, commutes, and family life. This chapter makes them operational: what each does, how deep it goes

(access vs. absorption), and how to run short, repeatable sessions.

(Source: A Comprehensive Manual of Abhidhamma, Ch. IX; Visuddhimagga, "Recollections," "Brahmavihāra".)

Diagram Hook

Plate V8.4a — "Everyday Recollections & Illimitables Map."

Seven tiles with labels outside:

1. *Buddha, 2) Dhamma, 3) Saṅgha, 4) Morality (sīla), 5) Generosity (cāga), 6) Deities (devatā), 7) Peace (Nibbāna), 8) Death, 9) Body (kāyagatā-sati), 10) Breath (ānāpāna); plus the 4 illimitables: mettā, karuṇā, muditā, upekkhā. Overlay: "Access-only" shaded; "Absorption-capable" badged; "No counterpart sign" note on non-device objects.*
   (Source: Comprehensive Manual, Ch. IX overview.)

Doctrinal Core

A. The ten recollections (anussati)

1. ***Buddhānussati*** *(qualities of a Buddha) — uplifts faith and confidence; steady access.*

2. ***Dhammānussati*** *(qualities of the Dhamma) — clarity, safety; access.*

3. ***Saṅghānussati*** *(qualities of noble disciples) — moral inspiration; access.*

4. ***Sīlānussati*** *(your kept precepts) — remorse quiets; access.*

5. ***Cāgānussati*** *(your generosity) — warmth and lightness; access.*

6. ***Devatānussati*** *(recollect devas' virtues) — aspirational virtue; access.*

7. ***Upasamānussati*** *(recollection of peace/Nibbāna) — quiet, cool, conceptually framed; access.*

8. ***Maraṇānussati*** *(recollection of death) — urgency without panic; access.*

9. ***Kāyagatā-sati*** *(mindfulness of the body, 32 parts) — device-like;* ***absorption-capable*** *(typically first jhāna).*

10. ***Ānāpānassati*** *(mindfulness of breathing) — versatile and* ***absorption-capable*** *(can reach the four form jhānas).*
    — Counterpart signs: arise only for device-like recollections (9 and 10). The other eight do not

use paṭibhāga-nimitta.

(Sources: Comprehensive Manual, Ch. IX "Ten Recollections"; Visuddhimagga VIII–IX.)

B. The four illimitables (appamaññā, brahmavihāra)

- ***Mettā** (loving-kindness), **Karuṇā** (compassion), **Muditā** (appreciative joy) — can reach absorption up to the third jhāna profile.*

- ***Upekkhā** (equanimity) — aligns with the fourth jhāna profile.*
  — No counterpart signs here; progress shows as stable expansion, softer affect, fewer spikes of ill will/envy.
  (Sources: Comprehensive Manual, Ch. IX "Illimitables"; Visuddhimagga IX.)

C. Depth chart: access vs. absorption (quick read)

- ***Access-only**: Buddha, Dhamma, Saṅgha, morality, generosity, deities, peace, death, analysis/attitude frames.*

- ***Absorption-capable**: mindfulness of body, mindfulness of breathing, illimitables (with the profile noted above).*

- ***Counterpart-sign group (from the 22 device-types)**: here, only **breath** and **body** from the recollections participate. Illimitables and the other eight recollections do not.*
  (Sources: Comprehensive Manual, Ch. IX; sign handling summary.)

D. Temperament fit and near-enemies

- ***Faith-strong**: Buddha/Dhamma/Saṅgha, virtue, generosity. Near-enemy: smugness. Fix: add humility lines.*

- ***Irritable**: mettā primary; then karuṇā/muditā. Near-enemy: sentimental mush. Fix: keep phrases simple, grounded.*

- ***Greedy**: death recollection, peace recollection to cool; pair with body scan.*

- ***Restless**: breath with counting; short, repeatable sets.*

- ***Sad/flat**: muditā with real examples; near-enemy = comparison joy. Fix: stick to concrete wins. (Source: teaching tradition in Ch. IX "Temperaments & Suitability".)*

E. Daily-life examples

- ***Email stress** → 2-minute Buddhānussati to lift confidence before replying.*
- ***Commute irritation** → mettā ladder: self → benefactor → neutral → difficult coworker.*
- ***Procrastination** → Cāgānussati: recall one thing you gave today; ride the lightness into action.*
- ***Doom-scroll spiral** → Maraṇānussati: "days are numbered," then exit app.*
- ***Pre-meeting nerves** → Breath recollection; steady at nostrils for access.*

Practice Section (office/home friendly)

A. Five-minute mettā send to your project team (modern hook)

- ***0:00–0:30 posture**: upright, soft face; name the purpose, "steadiness and goodwill."*
- ***0:30–2:00 self**: "May I be safe, healthy, and at ease." Stay plain; feel the body soften.*
- ***2:00–3:30 team**: visualize the team circle; same phrases, even tempo.*
- ***3:30–4:30 one difficult person**: keep phrases identical; small dosage, no stories.*
- ***4:30–5:00 widen**: whole project, then release. Note one concrete act you'll do today.*

B. Two micro-routines (3–6 min each)

1. ***Buddhānussati at your desk (3 min)***
    - *One epithet: "Itipi so... arahaṃ..." or plain English qualities.*
    - *Count breaths 1–10 while holding the theme.*
    - *End with one line you'll embody in the next task.*

2. ***Breath recollection (6 min)***

   - *1 min: count 1–5 to steady.*
   - *3 min: quiet counting; stay at a single spot.*
   - *2 min: drop counts; if a breath-sign clarifies, guard it without chasing detail.*

Safety: keep sits short; stop if agitation spikes; use body scan grounding.

Assessment Pack

A) True/False (10)

1. *Recollection of Buddha is access-only.* ***True***
2. *Mindfulness of breathing can reach absorption.* ***True***
3. *Illimitables rely on a counterpart sign.* ***False***
4. *Mindfulness of the body can reach first jhāna.* ***True***
5. *Recollection of peace targets Nibbāna conceptually and yields access.* ***True***
6. *Death recollection is discouraged for laypeople.* ***False*** *(used carefully, short doses)*
7. *Generosity recollection inflates pride by design.* ***False*** *(near-enemy; not the goal)*
8. *Mettā, karuṇā, muditā commonly map to first–third jhāna profiles.* ***True***
9. *Upekkhā brahmavihāra aligns with fourth jhāna profile.* ***True***
10. *All ten recollections are absorption-capable.* ***False***

B) Fill-in-the-Blanks (10)

Word bank: Buddhānussati; Dhammānussati; Saṅghānussati; sīla; cāga; devatā; upasamānussati; maraṇānussati; kāyagatā-sati; ānāpāna; mettā; upekkhā

1. Recollecting your kept precepts is _____-anussati.

2. Recollecting your giving is _____-anussati.

3. Remembering the qualities of noble disciples is _____-anussati.

4. Mindfulness of the body is _____.

5. Breath recollection is _____.

6. Recollection of peace is _____.

7. Recollection of death is _____.

8. The warm, friendly illimitable is _____.

9. The balanced, cool illimitable is _____.

10. Reflecting on the Teaching's qualities is _____.

Answers: *1) sīla 2) cāga 3) Saṅghānussati 4) kāyagatā-sati 5) ānāpāna 6) upasamānussati 7) maraṇānussati 8) mettā 9) upekkhā 10) Dhammānussati.*

C) Matching (10)

Match A–J to 1–10.

A. Deities recollection → 6

B. Generosity recollection → 4

C. Recollection of peace → 7

D. Morality recollection → 5

E. Recollection of death → 8

F. Mindfulness of body → 9

G. Breath recollection → 10

H. Loving-kindness → 1

I. Compassion → 2

J. Appreciative joy → 3

1. Softens ill will, warms intent

2. Responds to suffering without collapse

3. Antidote to envy, celebrates others' good

4. Lightness that encourages action

5. Quiet conscience, stable attention

6. Aspire to virtue by example

7. Conceptual frame of Nibbāna, cools clinging

8. Urgency, priority clarity

9. Device-like focus; often first jhāna

10. Versatile; can reach four form jhānas

Key: *A-6, B-4, C-7, D-5, E-8, F-9, G-10, H-1, I-2, J-3.*

D) Label-the-Diagram (1)

On Plate V8.4a, badge the absorption-capable set (breath, body, illimitables) and shade the eight access-only recollections. Add a small "no-signs" note beside peace/death.

E) Short Answer (2)

1. Why is mettā a safe default object for workplace practice?

2. In two sentences, explain why counterpart signs are irrelevant for Buddha-recollection.

Model points:

1. It reduces ill will, is portable, non-visual, de-escalates speech.

2. Non-device recollections train attitude and clarity; progress is steadiness and ethical warmth, not image formation.

F) Scenario Case (1)

You have 6 minutes before a tense project review with a prickly stakeholder. Choose one recollection and one illimitable; script an exact minute-by-minute plan and one behavior you will change in the meeting.

G) Micro-Log (1)

Template (60–90 s): Day | Object (e.g., mettā) | Dose (min) | Hindrance seen | Antidote line used | Level (access/absorption touch) | Next tweak.

H) Quick Quiz (5)

1. *Name three access-only recollections.*
2. *Which two recollections can develop a counterpart sign?*
3. *Which illimitable maps to a fourth-jhāna profile?*
4. *Give one near-enemy of muditā.*
5. *What is the practical office benefit of sīlānussati?*

Takeaway Box

- *Pick safe objects you can run anywhere; measure by steadiness and speech behavior after.*
- *Eight recollections are access-only; breath/body can absorb; illimitables cultivate stable warmth.*
- *Don't chase signs where none belong; track hindrances and ethical outcomes instead.*

Figures & Tables (for this chapter)

Figures (A4 PNG @300 dpi, sRGB; labels outside; one overlay each)

- ***Plate V8.4a*** *Everyday Recollections & Illimitables Map — shade access-only, badge absorption-capable; overlay "No-signs for attitude frames."*
- ***Plate V8.4b*** *Mettā Ladder — self → benefactor → neutral → difficult; overlay "keep phrases plain."*

- ***Plate V8.4c*** *Two Recollection Flows — breath/body vs. faith-recollections; overlay "device vs. attitude."*

Tables

- ***T V8.2*** *Hindrance→Antidote Cheat Sheet — quick fixes during desk practice.*

- ***T V8.1*** *Subject⇄Temperament Matrix — pick-by-fit row for recollections and illimitables.*

- ***T V8.8 (new)*** *Recollection One-Liners — object | canonical cue | office-safe phrasing | typical effect | near-enemy | fix.*

T V8.2 — Hindrance → Antidote (desk-practice quick fixes)

Use: 30–60 s interventions to keep the sign steady while working at a desk. Diagnose fast, apply, resume task.

Hindrance	***Red-flag during desk work***	***Fix phrase (say it)***	***Micro-protocol (30–60 s)***	***Resume anchor***
Sensual desire (kāmacchanda)	*Drifting to snacks, tabs, pleasant daydreams*	*"De-glamorize, then return."*	*Close eyes; flash 32 parts or "food as fuel" for 20 s; one cool breath; reopen.*	*One task box + breath at nostril tip for 10 cycles.*
Ill will (byāpāda)	*Irritated at coworkers/email tone*	*"Warmth first, then relock."*	*Two mettā lines (self/other); soften face–shoulders; slow exhale x5.*	*Read the next line only; then act.*
Sloth-torpor (thīna-middha)	*Heavy eyelids, rereading lines*	*"Light on, body up."*	*Stand or sit tall; perception-of-light for 20 s; 10 brisk breaths.*	*5-min timer sprint on a single subtask.*
Restlessness–remorse (uddhacca-kukkucca)	*Tab-hopping, nitpicking past mistakes*	*"Short leash, one touch point."*	*Narrow to breath contact or cursor blink; count 10 even breaths.*	*Commit to the next sentence, not the whole doc.*
Doubt (vicikicchā)	*"This plan won't work… maybe another method"*	*"Name causes, not opinions."*	*One minute: door→feeling check; restate method in one clean line.*	*Follow the plan for 10 minutes before reevaluating.*

T V8.1 — Subject ⇄ Temperament Matrix (recollections + illimitables)

Use: pick-by-fit quickly. Rows = temperament markers; columns = ten recollections + four illimitables. Tick = primary fit; note gives the why.

Temperament marker ↓	***Buddha***	***Dhamma***	***Saṅgha***	***Sīla***	***Cāga (generosity)***	***Deva***	***Death***	***Body***	***Breath***	***Peace (upasamānussati)***	***Mettā***	***Karuṇā***	***Muditā***	***Upekkhā***
Lust-inclined (rāga)					*✓ warms giving over taking*		*✓ cools clinging by mortality*	*✓ disenchants "glamour"*						*✓ balances attachment with evenness*
Aversion-inclined (dosa)											*✓ antidote warmth*	*✓ for others' pain*		*✓ settles spikes without suppression*
Delusion/foggy (moha)									*✓ simple, steady anchor*					*✓ neutral steadiness*
Discursive/over-thinking									*✓ trims chatter*					*✓ non-dramatic balance*
Faith-driven (saddhā)	*✓ uplifts safely*	*✓ confidence in law*	*✓ inspires standards*	*✓ keeps conduct bright*	*✓ joy in giving*	*✓ moral exemplars*				*✓ quiet joy in the goal*	*✓ radiates well*	*✓ broadens concern*	*✓ celebrates others*	*✓ steady impartiality*
Intelligence-driven (buddhi)		*✓ precisi*					*✓ urgency,*	*✓ realism*	*✓ platfo*	*✓ compass to cessation*				*✓ poised clarity*

	on focus		*not gloom*	*rm skill*		
Restless/anxious		✓ *stabilizes with conscience*		✓ *short breath sets*	✓ *softens agitation*	✓ *meets distress wisely*	✓ *returns to center*
Low-energy/soggy				✓ *brightens gently*		✓ *sparks wholesome joy*	
Social/relational strain					✓ *resets stance*	✓ *opens care*	✓ *removes envy*	✓ *sets fair boundaries*

One-liners:

- *Rāga types: death/body recollection cools; upekkhā prevents sticky partiality.*
- *Dosa types: mettā first, then equanimity; don't start with "peace" abstraction.*
- *Moha/vitakka: breath and upekkhā reduce noise without more story.*
- *Saddhā: recollections are home turf; keep it buoyant, not clingy.*
- *Buddhi: death, body, peace recollections add crisp direction.*

T V8.8 — Recollection One-Liners

Use: instant, office-safe prompts that match the ten recollections. Each entry: object | canonical cue | office-safe phrasing | typical effect | near-enemy | fix.

Object	***Canonical cue***	***Office-safe phrasing***	***Typical effect***	***Near-enemy (looks similar but wrong)***	***Fix (how to steer back)***
Buddha	*"Worthy, fully awakened…"*	*"Recall the most trustworthy mind: awake, harmless, tireless."*	*Uplift, confidence, warmth*	*Hero worship, self-inflation*	*End with "ownerless qualities," not "my team/identity."*
Dhamma	*"Well taught… visible here-and-now…"*	*"This method works now when causes are present."*	*Clarity, right confidence*	*Rigid dogma reciting*	*Add "test by results" line; look at present causes.*
Saṅgha	*"Practiced well…"*	*"People really walk this path and it works."*	*Belonging, steadiness*	*Group pride, tribalism*	*Shift to virtues, not badges; widen circle mentally.*
Sīla (virtue)	*"Unbroken, untorn…"*	*"Keep harmlessness clean right now."*	*Guilt reduces, posture steadies*	*Moralizing others*	*Return to your conduct only; one small vow today.*
Cāga (giving)	*"Open-handed…"*	*"Loosen the grip; share time or credit."*	*Warmth, lightness*	*Performing generosity for praise*	*Do one quiet, unseen gift. Resume task.*
Deva (qualities)	*"Faithful, moral, learned, generous, wise"*	*"Aim for noble human qualities, not fantasy."*	*Aspiration, self-respect*	*Supernatural daydreaming*	*Name one quality you can enact in 5 minutes.*
Death	*"Of all footprints, the elephant's…"*	*"Time is limited; do the next right thing."*	*Urgency without panic*	*Gloom, nihilism*	*Pair with one gentle in-breath; pick a single task.*
Body	*"Thirty-two parts…"*	*"This body is materials doing their jobs."*	*De-glamorizes, cools craving*	*Disgust for people*	*Keep impersonal; never weaponize on others.*
Breath	*"Mindful he breathes in…"*	*"One touch point, in and out, quietly."*	*Simplicity, continuity*	*Stiff breath control*	*Let breath breathe; attend, don't manage.*
Peace (upasamānussati)	*"Peace of Nibbāna"*	*"Quiet is possible; less grasping, more seeing."*	*Soften grasping, orient to release*	*Tranquilized zoning out*	*Keep contact vivid; note tone, not fog.*

Micro-drill to deploy any recollection at a desk: 3 breaths to state the cue in your own words, 20–40 seconds to let the effect settle, then one deliberate return action (read the next line, send the next email, write the next sentence).

Answer Keys (Assessment Pack)

- ***T/F:*** *1T, 2T, 3F, 4T, 5T, 6F, 7F, 8T, 9T, 10F.*
- ***Fill-ins:*** *as listed.*
- ***Matching:*** *A-6, B-4, C-7, D-5, E-8, F-9, G-10, H-1, I-2, J-3.*
- ***Label-the-diagram:*** *badge breath/body/illimitables; shade the other eight; "no-signs" note.*
- ***Short answers:*** *see model points.*
- ***Scenario & Micro-log:*** *credit plans that are time-boxed, realistic, and link object → antidote → behavior.*

Five Case Studies — Recollections & Illimitables (real-time, office/home friendly)

Each case gives you: situation, object, 3–6 minute protocol, doctrinal mapping, expected markers, cautions, and a one-line micro-log. Targets are access concentration by design; breath/body can deepen toward absorption over weeks.

1) Pre-meeting nerves → Buddhānussati + breath steady

Situation. *Ten minutes before a status review, chest tight, mind looping worst-case scenarios.*
Object. *Buddhānussati (qualities of a Buddha), then ānāpāna at the nostrils.*
Protocol (6 min).

- *0:00–0:30 posture check; state purpose: "clarity and steadiness."*
- *0:30–2:30 softly recite one quality in English or Pāli (e.g., "Worthy, accomplished, knower of worlds…"). Keep it simple and sincere.*
- *2:30–5:30 shift to breath at one point; count 1–5 if needed; let counting fade when steady.*
- *5:30–6:00 preview first sentence you'll say in the meeting.*

Mapping. *Recollection (faith uplift) → access; breath → access, potentially absorption over time.*

Markers. *Shoulders drop; thought speed slows; first sentence forms cleanly.*

Cautions. *Don't speed-chant; keep volume sub-vocal.*

Micro-log. *"Pre-meet | Buddha→breath | access 4' | ill-will 2/10 | opener ready."*

2) Heated Slack thread → Mettā ladder

Situation. *A teammate's message lands as snark. You're composing a spicy reply.*

Object. *Mettā (loving-kindness).*

Protocol (5 min).

- *0:00–0:30 pause typing; soften jaw/eyes.*
- *0:30–2:00 phrases to self: "May I be safe, healthy, and at ease."*
- *2:00–3:30 benefactor who supports you: same phrases.*
- *3:30–4:30 difficult person (the teammate): exactly the same phrases, low dose.*
- *4:30–5:00 widen to the whole team; write one neutral, specific question instead of a jab.*

  Mapping. *Illimitable → stable warmth; can reach absorption with training (first–third jhāna profiles).*

  Markers. *Heat in face cools; urge to retort drops; tone of reply becomes factual.*

  Cautions. *Near-enemy: sentimental mush. Keep phrases plain.*

  Micro-log. *"Slack spike | mettā 5' | access | anger→2/10 | asked clarifying Q."*

3) Late-night craving/doom-scroll → Maraṇānussati + body scan

Situation. *23:30, still scrolling; snack hunting starts.*

Objects. *Maraṇānussati (recollection of death) then kāyagatā-sati (elements in abdomen/jaw).*

Protocol (4 min).

- *0:00–1:00 two measured lines: "Life is uncertain; time is limited." Slow, not dramatic.*
- *1:00–3:30 scan hardness/softness, temperature, motion in the mouth, throat, and belly. Note "urge is a process."*
- *3:30–4:00 close apps; water; lights down.*

  Mapping. *Death recollection → access; body mindfulness (device-like) → access and potentially first jhāna with training.*

  Markers. *Urge intensity drops; phone down without "one last" loop.*

Cautions. *Keep death lines gentle; if anxiety spikes, switch straight to body elements.*

Micro-log. *"Night loop | death→body 4' | access | craving 7→3 | sleep."*

4) Mid-day slump/perfectionism → Sīlānussati + Upasamānussati

Situation. *You're stuck rewriting a paragraph for the fifth time; mood droops.*

Objects. *Sīlānussati (recollection of kept precepts), then Upasamānussati (peace/Nibbāna) framed simply.*

Protocol (5 min).

- *0:00–2:00 recall one kept boundary today (e.g., "spoke truthfully in stand-up"). Let the absence of remorse register.*

- *2:00–4:30 contemplate "coolness of non-clinging" in plain words for 2–3 breaths; feel how tension softens when nothing needs to be "perfect."*

- *4:30–5:00 choose the next single action and do just that.*

  Mapping. *Both are access-only recollections; they steady intent and cool agitation.*

  Markers. *Perfectionism loosens; concrete action resumes.*

  Cautions. *Don't turn peace recollection into abstraction; keep it body-felt.*

  Micro-log. *"Slump | sīla→peace 5' | access | resumed next step."*

5) Envy at a colleague's promotion → Muditā + breath settle

Situation. *Promotion announcement triggers tightness and comparison thoughts.*

Objects. *Muditā (appreciative joy), then short ānāpāna.*

Protocol (6 min).

- *0:00–0:30 acknowledge envy without shame.*

- *0:30–3:30 muditā phrases anchored to specifics: "May their good fortune continue; may their efforts prosper." Picture a concrete success of theirs.*

- *3:30–5:30 two minutes of breath at the nostrils to stabilize.*

- *5:30–6:00 one action you'll take for your growth this week.*

  Mapping. *Illimitable → warmth without stickiness; breath consolidates access and can move toward absorption with practice.*

  Markers. *Chest loosens; comparison rumination fades; action orientation returns.*

  Cautions. *Near-enemy: flattery. Keep focus on genuine goodness.*

  Micro-log. *"Envy | muditā→breath 6' | access | comparison 6→2 | booked mentor chat."*

Quick evidence checklist (use after any case)

- *Hindrance level before/after (0–10)*
- *Access achieved? Y/N*
- *Speech change in the next interaction? Y/N*
- *One concrete behavior you did differently*

One-line template:

```
Time | Situation | Object(s) | Access? | Hindrance drop | Behavior change
```

These are plug-and-play. Use one case per day for a week, then review which object fits your temperament and context best.

Ch. 5 — The Seven Purifications (satta-visuddhi)

Brief. *Teach the purification ladder (virtue, mind, view, overcoming doubt, knowledge & vision of what is and is not path, knowledge & vision of the way, knowledge & vision), anchoring wording in the Saṅgaha gloss of Visuddhimagga.*
Modern hook. *What does "purification of view" look like during a tense email?*

Orientation

The Seven Purifications are the practice staircase in the classical manuals: conduct is cleaned, mind steadied, view corrected, doubt dissolved, the path distinguished from dead ends, the way walked cleanly, and knowledge-and-vision fulfilled. This sequence is laid out in the Visuddhimagga and summarized in the Abhidhammattha-saṅgaha's meditation chapter as "Stages of Purification," with sub-analyses for each step (virtue through knowledge-and-vision) that guide both training and diagnostics. In our series, this ladder is the spine that turns literacy into lived cultivation. A helpful image from a companion handbook: each purification is a chariot handed to the next, a relay ending not in the vehicle but in Nibbāna.

Modern hook. *What does "purification of view" look like during a tense email? Short answer: switching from "he attacked me" to "eye-door → thought → tightness → aversion" and replying from process, not ego. We make that operational below.*

Diagram Hook

Plate V8.5 — "Seven Purifications Ladder." *A4 landscape, labels outside: 1) sīla-visuddhi, 2) citta-visuddhi, 3) diṭṭhi-visuddhi, 4) kaṅkhā-vitaraṇa-visuddhi, 5) maggāmagga-ñāṇa-dassana-visuddhi,*

6) paṭipadā-ñāṇa-dassana-visuddhi, 7) ñāṇa-dassana-visuddhi. One overlay: "each step conditions the next; earlier purifications continue." (Source cues: Vism I.1; Saṅgaha IX "Stages of Purification.")

Doctrinal Core

The seven, with concise functions (anchored to Vism/Saṅgaha language):

1. ***Purification of Virtue (sīla-visuddhi)*** *— clean conduct, guarded sense-doors, right livelihood, wise use of requisites. Removes remorse and stabilizes the base for concentration.*

2. ***Purification of Mind (citta-visuddhi)*** *— access/absorption concentration that quiets the hindrances; the mind becomes a clear lab for insight. (Saṅgaha IX "Purification of Mind.")*

3. ***Purification of View (diṭṭhi-visuddhi)*** *— read experience as nāma-rūpa without "I/me/mine," uprooting personality-view. Passage sign: "just eye & form & seeing."*

4. ***Purification by Overcoming Doubt (kaṅkhā-vitaraṇa-visuddhi)*** *— doubt about causality and your own practice subsides as conditionality is seen directly. (Saṅgaha IX, "Overcoming Doubt.")*

5. ***Purification of Knowledge & Vision of What Is Path and Not-Path (maggāmagga-ñāṇa-dassana-visuddhi)*** *— you stop mistaking by-products (calm, lights, thrills) for the path; discern wholesome conditions from cul-de-sacs.*

6. ***Purification of Knowledge & Vision of the Way (paṭipadā-ñāṇa-dassana-visuddhi)*** *— the vipassanā-ñāṇas mature, balancing energy and calm while avoiding attachment to insight experiences.*

7. ***Purification by Knowledge & Vision (ñāṇa-dassana-visuddhi)*** *— path, fruition, and reviewing; the sequence culminates in direct realization. (Saṅgaha IX "Purification by Knowledge & Vision.")*

Canonical list (for your margin): *sīla-, citta-, diṭṭhi-, kaṅkhā-vitaraṇa-, maggāmagga-ñāṇa-dassana-, paṭipadā-ñāṇa-dassana-, ñāṇa-dassana-visuddhi.*

Diagnostic use. *The purifications are not trophies; they are checkpoints you can audit. Teachers use them to see where a yogi is stuck and prescribe the next corrective; practitioners use them as a reassuring map of inner terrain.*

Practice Section (10–12 minutes; office/home workable)

A. "Purification scan" micro-drill (8–10 min)

- ***00:00–01:00 Virtue check (sīla).*** *Any leak today? If yes, plan one repair; feel remorse settle. Marker: body softens.*

- ***01:00–04:00 Mind steadiness (citta).*** *Breath or simple recollection to quiet the five hindrances until continuity appears (access).*

- ***04:00–07:00 View reframing (diṭṭhi).*** *Label present events as bases/elements: "eye-door, visual form, seeing; feeling pleasant." Drop person-language. Passage sign: simpler process talk.*

- ***07:00–09:00 Doubt dissolve (kaṅkhā-vitaraṇa).*** *Sketch one causal chain from contact to feeling to leaning; confirm conditionality in real time.*

- ***09:00–10:00 Path vs not-path.*** *Note any glittery distraction; name it "not-path," return to present Four-Truths task.*

B. Modern hook lab — "Purification of view in a tense email" (5–6 min)

- ***Trigger.*** *You read a sharp email.*

- ***Step 1 | View.*** *Rephrase the experience: "eye-door → letters → meaning → tightening → aversion arising." (No "he attacked me.")*

- ***Step 2 | Doubt.*** *Briefly confirm causality: "contact→feeling→lean."*

- ***Step 3 | Path/Not-Path.*** *Notice urges to retaliate are not the path; the path is non-ill-will plus wise speech.*

- ***Step 4 | The Way.*** *Choose one factor to strengthen now: mindfulness + investigation if dull; tranquillity + samādhi if restless.*

- ***Result.*** *Reply from facts and requests, not blame. Log: "process language used; urge dropped."*

Assessment Pack

A) True/False (10)

1. *The Seven Purifications are sequential and also overlap in practice.* ***True.***

2. *Purification of virtue is optional if you have strong concentration.* ***False.***

3. *Purification of mind aims at access or absorption to quiet the hindrances.* ***True.***

4. *Purification of view uproots personality-view by seeing nāma-rūpa.* ***True.***

5. *Overcoming doubt means never questioning teachings again.* ***False****; it means doubt about causality/practice is resolved through direct seeing.*

6. *Path/not-path purification prevents mistaking calm or visions for the goal.* ***True.***

7. *Purification of the way is about balancing insight knowledges without clinging.* ***True.***

8. *Knowledge & vision purification refers to stream-entry and beyond.* ***True.***

9. *Once later purifications arise, earlier ones are discarded.* ***False.***

10. *The list and order appear in the Saṅgaha's meditation chapter.* ***True.***

Answer key: *1 T, 2 F, 3 T, 4 T, 5 F, 6 T, 7 T, 8 T, 9 F, 10 T.*

B) Fill-in-the-Blanks (10)

Word bank: sīla-visuddhi; citta-visuddhi; diṭṭhi-visuddhi; kaṅkhā-vitaraṇa-visuddhi; maggāmagga-ñāṇa-dassana-visuddhi; paṭipadā-ñāṇa-dassana-visuddhi; ñāṇa-dassana-visuddhi; nāma-rūpa; sense-doors; wrong-livelihood

1. *Guarding _____ prevents defilements from "plundering the city." →* ***sense-doors****.*

2. *The first purification is _____. →* ***sīla-visuddhi****.*

3. *Stable access or absorption belongs to _____. →* ***citta-visuddhi****.*

4. *Seeing experience as _____ dissolves self-view. →* ***nāma-rūpa****.*

5. *Doubt is crossed at _____. →* ***kaṅkhā-vitaraṇa-visuddhi****.*

6. *Distinguishing path from glitter is _____. →* ***maggāmagga-ñāṇa-dassana-visuddhi****.*

*7. Refining the way of practice is _____. → **paṭipadā-ñāṇa-dassana-visuddhi**.*

*8. Culminating realization is _____. → **ñāṇa-dassana-visuddhi**.*

*9. The "city-gates" simile supports _____. → **sīla-visuddhi**.*

*10. Abstaining from _____ is part of livelihood purification. → **wrong-livelihood**.*

C) Matching (10)

Match A–J to 1–10.

A. sīla-visuddhi → 6
B. citta-visuddhi → 8
C. diṭṭhi-visuddhi → 3
D. kaṅkhā-vitaraṇa-visuddhi → 5
E. maggāmagga-ñāṇa-dassana-visuddhi → 10
F. paṭipadā-ñāṇa-dassana-visuddhi → 9
G. ñāṇa-dassana-visuddhi → 2
H. Guarding sense-doors → 1
I. Seeing nāma-rūpa → 7
J. Not mistaking visions for path → 4

1. Simile of city gates (indriya-saṃvara)

2. Path, fruition, reviewing knowledge

3. Personality-view weakens; process speech rises

4. Diagnostic for "path vs glitter"

5. Causality doubt subsides

6. Non-remorse, right livelihood, clean speech

7. Process framing of aggregates/bases/elements

8. Hindrances suppressed; mind becomes a lab

9. *Mature vipassanā-ñāṇa without clinging*

10. *Distinguish wholesome road vs cul-de-sac*

Key: *A-6, B-8, C-3, D-5, E-10, F-9, G-2, H-1, I-7, J-4.*
(Anchors: Saṅgaha IX outline; Vism diagnostics.)

D) Label-the-Diagram (1)

On Plate V8.5, mark each rung with its Pāli term. Add a side arrow noting: "Earlier purifications continue; they are not discarded."

E) Short Answer (2)

1. *Give a one-minute script for reframing a tense email using diṭṭhi-visuddhi.*

2. *List two ways teachers diagnose maggāmagga-ñāṇa-dassana-visuddhi in students' reports.*

Model points: *1) Door→contact→feeling→lean language; no "he did this to me"; reply with facts/request. 2) Student stops chasing lights/rapture; reports Four-Truths tasks instead of absorption-brag.*

F) Scenario Case (1)

"Commute rage to purification audit." *You are cut off in traffic. In four minutes, identify which purification to activate at each step and the concrete behavior: 1) sīla (speech restraint), 2) citta (breath settle), 3) diṭṭhi (process framing), 4) maggāmagga (not-path urge to honk vs. path of safe driving).*

G) Micro-log (1)

Template (60–90 s):

```
When/Where | Purification active | Passage sign observed | Hindrance drop (0–10) | Next coachable move
```

H) Quick Quiz (5)

1. *Which purification explicitly targets personality-view?*

2. *Which one helps you stop confusing calm or visions with the path?*

3. *What is the practical sign of kaṅkhā-vitaraṇa-visuddhi during a sit?*

4. *Name one livelihood tell that undermines sīla-visuddhi.*

5. In one line, describe paṭipadā-ñāṇa-dassana-visuddhi.

Keys: *1) diṭṭhi-visuddhi. 2) maggāmagga-ñāṇa-dassana-visuddhi. 3) Doubt about causality/practice quiets as present conditionality is directly seen. 4) Scheming/hinting/belittling/gain-with-gain. 5) A clean, balanced insight track that continues without attachment.*

Takeaway Box

- *The Seven Purifications are a relay: each clears a specific blockage and hands you to the next.*
- *Use them as a weekly diagnostic: "Where am I stuck; which factor supports the next passage?"*
- *In daily life, diṭṭhi-visuddhi often begins with changing the grammar of experience from "me vs them" to "door→contact→feeling."*

Figures & Tables (production briefs)

Figures (A4 PNG, 300 dpi, sRGB; labels outside; one overlay each)

1. ***Plate V8.5 — Seven Purifications Ladder.*** *Purpose: memorize order and logic; overlay: "earlier steps persist."*
2. ***Plate V8.5b — Purifications × Four Truths Overlay.*** *Grid showing which truth-task is foregrounded at each rung.*
3. ***Plate V8.5c — DO Wheel Overlay.*** *Each purification shown countering a specific wheel failure (teacher visual).*

Tables

- ***T V8.5 — Passage Signs & Common Pitfalls.*** *Columns: Purification | Passage sign | Typical pitfall | Corrective move | Source cue.*

- ***T V8.5a — Sīla Diagnostics.*** *Right livelihood tells | Sense-door guarding examples | Weekly audit prompts.*

- ***T V8.5b — Path vs Not-Path Quick Checks.*** *Reported experience | Likely category | Action.*

- ***T V8.5c — Balancing the Way (paṭipadā) with the Bojjhaṅga.*** *Dullness/restlessness branches and factor adjustments.*

- ***T V8.5d — Modern Triggers → Purification to Activate.*** *Trigger | Purification | One coached behavior (speech, attention, action).*

T V8.5 — Passage Signs & Common Pitfalls

Columns: Purification | Passage sign | Typical pitfall | Corrective move | Source cue.

Purification	***Passage sign (what shows when it's working)***	***Typical pitfall***	***Corrective move (one line coach)***	***Source cue***
Sīla-visuddhi	*hiri-ottappa vivid; remorse drops; behavior self-guides*	*Treating ethics as vibes or optional*	*Reinstall explicit precept check; repair one breach today*	*"Sīla frees from remorse… passage sign: lightness; hiri/ottappa guide behavior."*
Citta-visuddhi	*access unification; sign steady "like a candle in still air"*	*Chasing light/rapture as the goal*	*Name upakkilesa, stamp the three marks, re-lock the object*	*"Citta steadies; passage sign steady like candle." "Upakkilesa: don't savor; return to base."*
Diṭṭhi-visuddhi	*nāma-rūpa seen as processes, not persons*	*Subtle self-language about "my insight"*	*Two-truths cue; restate as aggregates/bases/elements*	*"Correct nāma-rūpa; removes sakkāya-diṭṭhi… passage: 'just eye & form'."*
Kaṅkhā-vitaraṇa	*doubt about causality/rebirth quiets; confidence rises*	*Technique shopping; timeline obsession*	*One stable protocol; map present causes only*	*"Purification by overcoming doubt (causes/results)."*
Maggāmagga-ñāṇadassana	*sharp discernment of genuine vs imitation*	*Mistaking bliss/light for Nibbāna*	*Classify as not-path, resume vedanā→taṇhā work*	*"Distinguish genuine insight; avoid mistaking bliss/light for Nibbāna."*
Paṭipadā-ñāṇadassana	*insights unfold toward saṅkhārupekkhā*	*Camping in comfy equanimity*	*Balance energy/calm; keep observation simple and continuous*	*"Series of insight knowledges… passage: equanimity toward formations."*
Ñāṇadassana-visuddhi	*path and fruition; clean fivefold review*	*Theatrics about "the moment"*	*Keep it procedural; review factors cut and object known*	*"Culmination: magga & phala… five reviews after fruition."*

T V8.5a — Sīla Diagnostics

Columns: Right livelihood tells | Sense-door guarding examples | Weekly audit prompts.

Right livelihood tells (on the ground)	***Sense-door guarding examples (doable at work)***	***Weekly audit prompts***
No deceit in sales/emails; no harm-adjacent side hustles; clean money trail	*Email tone hits ear: note "sound," feel tone, reply later; ad pop-up hits eye: note "visible form," resume task*	*"Any remorse spikes this week?" If yes, repair once.*
Declining gigs that trade on intoxication/violence	*Lunch line: guard nose/tongue by labeling contact→tone before choosing*	*"What one boundary did I hold under pressure?"*
Clear boundaries on gossip and data misuse	*Scroll break: name door first, then meaning; cut storylines in 30 s*	*"Which door most often breaks guard? Plan one cue for it."*

Anchor for teachers: Sīla is the foundation that removes remorse so citta can steady.

T V8.5b — Path vs Not-Path Quick Checks

Columns: Reported experience | Likely category | Action.

Reported experience	***Likely category***	***Action***
“So much light and joy; must be ‘it’.”	*Imperfections of insight (upakkilesa)*	*Re-classify as not-path; three-marks the glow; back to vedanā pivot.*
“I love equanimity; I could stay here forever.”	*Paṭipadā stall*	*Call it waypoint; rebalance energy/calm; continue observation to conformity.*
“I keep diving into jhāna and forget insight.”	*Samatha detour*	*Enter → emerge → define nāma-rūpa → see conditions → apply three marks.*
“Something decisive happened; then a very clean calm.”	*Path→fruit sequence*	*Do fivefold review: path, fruition, defilements cut/remaining, Nibbāna as object.*
“Not sure if it’s real; I’m second-guessing.”	*Doubt surge*	*One protocol; map present chain; resume sit exactly as planned.*

T V8.5c — Balancing the Way (paṭipadā) with the Bojjhaṅga

Dullness and restlessness branches; dial the factors, don't sermonize.

Branch	***Signs***	***Raise these factors***	***Soften these***	***Quick cue***
Dullness	*heavy, dim, sinking*	*Investigation (dhammavicaya), Energy (vīriya), Mindfulness (sati)*	*Tranquillity if "too calm," Equanimity if flattening*	*"Ping curiosity; lengthen spine; keep present detail."*
Restlessness	*jittery, scattered, nitpicky remorse*	*Tranquillity (passaddhi), Concentration (samādhi), Equanimity (upekkhā)*	*Excess Energy, Investigation spirals*	*"Short leash; one touch-point; widen then settle."*

Rule of thumb (Ledi): "When energy is too strong, apply tranquillity; when calm is heavy, apply investigation."

T V8.5d — Modern Triggers → Purification to Activate

Columns: Trigger | Purification | One coached behavior (speech, attention, action).

Trigger (modern)	***Purification to activate***	***One coached behavior***
Slack thread turns snarky	***Sīla***	*Pause 10 s; choose harmless speech; one repair if you slipped.*
News doom-scroll	***Citta***	*Two minutes breath contact; restore sign; resume one task.*
Office praise → ego swell	***Diṭṭhi***	*Translate to aggregates: "hearing + pleasant tone"; drop "me."*
Project plan spiral of doubt	***Kaṅkhā-vitaraṇa***	*Write one present cause→effect chain; follow the plan for 10 min.*
Rapture/light during sit	***Maggāmagga***	*Mark as not-path; three-marks; back to vedanā pivot.*
Getting comfy in evenness	***Paṭipadā***	*Re-tune energy/calm; keep observation continuous to conformity.*
Post-event clarity	***Ñāṇadassana***	*Do the five reviews (path, fruit, cut, remaining, object).*

Tiny teacher crib:

- *Passage signs are milestones, not trophies; write the bounded line and move on.*
- *Keep emerge-then-review procedural; don't narrate the fireworks.*

Answer Keys (consolidated)

- ***T/F:*** *1 T, 2 F, 3 T, 4 T, 5 F, 6 T, 7 T, 8 T, 9 F, 10 T.*
- ***Fill-ins:*** *as supplied after each item.*
- ***Matching:*** *A-6, B-8, C-3, D-5, E-10, F-9, G-2, H-1, I-7, J-4.*
- ***Diagram:*** *correct order with persistence arrow.*
- ***Short answers:*** *process-grammar for email; two diagnostics for path/not-path.*
- ***Scenario & Micro-log:*** *credit time-boxed, realistic actions mapped to the right purification.*

Five Case Studies — The Seven Purifications

Each case names the situation, primary purification, a 3–6 minute protocol you can run immediately, doctrinal mapping, markers, and a one-line micro-log.

1) Group project: temptation to fudge data → Sīla-visuddhi (virtue)

Situation. *Deadline pressure; a teammate hints at "adjusting" results.*

Protocol (4–5 min).

- *0:00–0:30 breathe; recall precept cue: truthful, timely, beneficial.*
- *0:30–2:00 scan intention: "Is this true/kind/necessary?" If no, abstain.*
- *2:00–3:30 offer a clean option: "We report limits and next steps; I'll draft a note."*
- *3:30–5:00 30-sec mettā for team; send factual update.*

  Map. *Sense-door guarding, right livelihood speech; remorse prevented.*

  Markers. *No gut-twist after sending; conversation de-escalates.*

  Micro-log. `Proj crunch | sīla | abstained + factual note | remorse 0/10`

2) DM from friend triggers spiral → Diṭṭhi-visuddhi (view)

Situation. *A sharp DM; "they hate me" thought floods in.*

Protocol (5 min).

- *0:00–0:40 settle at nostrils.*
- *0:40–2:00 label nāma-rūpa: "eye/mind-door → text → meaning → tightness → aversion."*
- *2:00–3:30 trace causality once: contact → feeling → leaning to defend.*
- *3:30–5:00 draft reply with facts and one clear request; drop blame words.*

  Map. *Personality-view weakened via process framing.*

  Markers. *Language shifts to "this happened/this request"; urge drops.*

  Micro-log. `DM spike | view: nāma-rūpa | urge 7→3 | factual ask sent`

3) Pre-sleep jitters before exam → Citta-visuddhi (mind)

Situation. *Restless body; thoughts race in bed.*

Protocol (6 min, seated or upright on bed).

- *0:00–1:00 posture up; intention: "steady for rest."*
- *1:00–3:30 count breath 1–5 at one spot; if thoughts intrude, restart gently.*
- *3:30–5:30 drop counting; keep continuous contact with breath.*
- *5:30–6:00 name first study action for morning, then lie down.*

  Map. *Hindrances suppressed to access.*

  Markers. *Longer, even breaths; less buzzing; sleep onset faster.*

  Micro-log. `Pre-sleep | access 4' | restlessness 6→2 | lights out`

4) On-cushion doubt about method → Kaṅkhā-vitaraṇa-visuddhi (overcoming doubt)

Situation. *Mid-sit, you keep switching techniques.*

Protocol (5 min).

- *0:00–1:30 pick one live chain and trace carefully: sound → ear → hearing → pleasant → wanting.*
- *1:30–3:00 second chain: itch → unpleasant → aversion; third: thought → neutral → drifting.*
- *3:00–5:00 declare today's map: "breath to access; process labels if needed." Stick to it.*

  Map. *Doubt resolves through direct conditionality.*

  Markers. *Fewer switches; confidence steadies; sit completes as planned.*

  Micro-log. `Sit | doubt scan | 3 chains seen | map fixed | switching 0`

5) Chasing "special effects" in practice → Maggāmagga-ñāṇa-dassana → Paṭipadā-ñāṇa-dassana

Situation. *Lights/rapture appear; you start pursuing them.*

Protocol (6 min).

- *0:00–1:30 name it: "light image, pleasant; not the task."*
- *1:30–3:00 restate task (breath continuity or three marks).*
- *3:00–5:00 balance factors: add investigation/energy if dull; add tranquillity/samādhi if restless.*
- *5:00–6:00 set a small success criterion: "3 min continuous contact; no chasing."*

  Map. *Distinguish path vs not-path, then walk the way cleanly.*

  Markers. *Compulsion fades; steadiness returns; energy balanced.*

Micro-log. `Fireworks | path/not-path named | continuity 3' | calm steady`

Quick evidence checklist (after any case)

Hindrance drop (0–10) | Access achieved? (Y/N) | Speech/behavior change observed? (Y/N) | Next tweak (1 line)

Ch. 6 — Insight Diagnostics: From Naming to Nibbidā

Brief. *Map early insight skills to daily markers (e.g., clearer tone recognition, disenchantment cues). Tie to the purification sequence—without overspeculating experiences. (Ch. IX frames stages for both calm and insight.)*

Modern hook. *Spot one "disenchantment" moment during social scroll.*

Orientation

Insight isn't a scavenger hunt for "special experiences." It's a trained way of seeing: close, simple, repeatable. Early skills are humble and measurable in daily life: clearer tone recognition (vedanā), shorter half-life of urges, more process-grammar ("eye-door → contact → feeling → leaning"), and moments of natural cooling known as nibbidā (disenchantment). In the Saṅgaha's Chapter IX frame, calm and insight are complementary tracks; the Seven Purifications provide checkpoints so we don't overspeculate. This chapter maps early insight skills to ordinary markers, ties them to the purification ladder, and gives you quick diagnostics you can trust at your desk, on your commute, and during social scroll.

Diagram Hook

Plate V8.6a — "From Naming to Nibbidā: A Diagnostic Rail."

Left to right: 1) Naming (door→contact→feeling), 2) Tone recognition (pleasant/unpleasant/neutral), 3) Arising–passing glimpses, 4) Conditionality snippets (A→B→C), 5) Three-marks mini-frames (anicca/dukkha/anattā), 6) Disenchantment micro-cues (nibbidā), 7) Choice-point behavior shift. Overlay: "Check against Purifications 3–6."

Doctrinal Core

- ***Naming (process grammar).*** *Replace "he annoyed me" with "eye-door → letters → meaning → unpleasant tone → aversion leaning." Supports diṭṭhi-visuddhi (Purification of View).*

- ***Tone recognition (vedanā).*** *Rapidly label pleasant/unpleasant/neutral before the story blooms. Bridges to kaṅkhā-vitaraṇa-visuddhi (Overcoming Doubt) by making causality obvious.*

- ***Arising–passing glimpses.*** *Catch micro-beginnings and micro-endings in sensations and thoughts. Prevents reification; foreshadows udayabbaya–bhaṅga style seeing without forcing it.*

- ***Conditionality snippets.*** *Short chains like "ping → pleasant → reach" or "comment → unpleasant → heat → retort impulse." Grounds maggāmagga-ñāṇa-dassana: path vs not-path becomes clearer.*

- ***Three marks mini-frames.*** *Rotate quick frames: "changing," "unsatisfying if clung to," "not-mine." Builds paṭipadā-ñāṇa-dassana (the Way) without chasing fireworks.*

- ***Nibbidā (disenchantment) micro-cues.*** *The thrill cools by itself; grasp relaxes; behavior gets simpler. Not cynicism, just accuracy. Often shows up as "I don't actually need to keep scrolling."*

Guardrail: we point to functional markers (clarity, tone, causality, behavior change), not cinematic visions. When in doubt, return to the Seven Purifications.

Practice Section (10–12 minutes; office/home safe)

"Naming→Tone→Chain" drill (NTC-10)

1. ***00:00–01:00 Posture + purpose:*** *"diagnose, not dramatize."*

2. ***01:00–03:00 Naming:*** *For whatever is present, say silently: "door → contact → feeling." Keep it boring and exact.*

3. ***03:00–06:00 Tone recognition:*** *Track pleasant/unpleasant/neutral on breath, face tension, or phone-urge. Don't fix anything.*

4. ***06:00–08:00 Chain snippets:*** *Capture two tiny chains in real time: e.g., buzz → pleasant → reach; memory → unpleasant → tighten.*

5. ***08:00–09:30 Three-marks mini-frame:*** *Whisper one mark to the current object: "changing," or "not-mine."*

6. ***09:30–10:30 Behavior checkpoint:*** *Choose one small action aligned with non-clinging (close tab, soften shoulders, delay send).*

7. ***10:30–11:30 Review:*** *Which purification did this activate most today (view, doubt, path/not-path, way)?*

Modern hook — social scroll nibbidā spotter (2 minutes during a break)

- *Notice the pleasant flicker before the thumb moves.*
- *Label the chain: "image → pleasant → leaning."*
- *Add one mark: "changing."*
- *Wait two breaths. If nibbidā shows up as cooling, close the app. If not, set a 3-post limit and exit.*

Assessment Pack

A) True/False (10)

1. *Early insight diagnostics should be behavior-level and simple.* ***True***
2. *Tone recognition is optional in insight practice.* ***False***
3. *Seeing door→contact→feeling supports Purification of View.* ***True***
4. *Nibbidā means becoming cynical about life.* ***False***
5. *Arising–passing glimpses can be noticed in ordinary sensations like an itch.* ***True***
6. *Conditionality snippets help reduce doubt by showing causes now.* ***True***
7. *Three-marks mini-frames require absorption first.* ***False***
8. *If you can label tones, you should automatically claim attainment.* ***False***
9. *Path vs not-path discrimination includes dropping "fireworks chasing."* ***True***
10. *A reliable marker of insight growth is shorter half-life of urges.* ***True***

B) Fill-in-the-Blanks (10)

Word bank: diṭṭhi-visuddhi; kaṅkhā-vitaraṇa-visuddhi; maggāmagga-ñāṇa-dassana; paṭipadā-ñāṇa-dassana; vedanā; anicca; dukkha; anattā; arising-passing; nibbidā

1. *Rapid tone recognition is attention to _____.*
2. *"Door→contact→feeling" supports _____.*
3. *Not mistaking thrills for the goal belongs to _____.*
4. *Balancing insight without clinging is _____.*
5. *A natural cooling of fascination is _____.*
6. *Catching micro-beginnings and endings is -.*
7. *"Changing" corresponds to _____.*
8. *"Unsatisfying if clung to" corresponds to _____.*
9. *"Not-mine" corresponds to _____.*
10. *Seeing present causality reduces doubt at _____.*

Answers: *1) vedanā 2) diṭṭhi-visuddhi 3) maggāmagga-ñāṇa-dassana 4) paṭipadā-ñāṇa-dassana 5) nibbidā 6) arising-passing 7) anicca 8) dukkha 9) anattā 10) kaṅkhā-vitaraṇa-visuddhi.*

C) Matching (10)

Match A–J to 1–10.

A. Naming (door→contact→feeling) → 6

B. Tone recognition → 2

C. Arising-passing glimpses → 8

D. Conditionality snippets → 1

E. Three-marks mini-frame → 9

F. Nibbidā cue → 4

G. Path vs not-path check → 5

H. "Send later" instead of instant reply → 7

I. "Not-mine" phrasing → 3

J. Doubt volume drops → 10

1. *Overcoming doubt by real-time causes*

2. *Vedanā in focus*

3. *Weakening ownership language*

4. *Natural cooling of grasp*

5. *Stop chasing fireworks*

6. *Purification of View scaffold*

7. *Behavior-level evidence*

8. *Micro beginnings/ends*

9. *Rotate anicca/dukkha/anattā*

10. *Kaṅkhā-vitaraṇa-visuddhi effect*

Key: *A-6, B-2, C-8, D-1, E-9, F-4, G-5, H-7, I-3, J-10.*

D) Label-the-Diagram (1)

On Plate V8.6a, label each step and draw a small side-bracket linking Steps 1–4 to Purifications 3–5, and Steps 5–6 to Purification 6. Add a star at "behavior shift."

E) Short Answer (2)

1. *Describe a 60-second sequence that turns a heated comment into a process-framed experience.*

2. *Give one everyday example of nibbidā that isn't gloomy or avoidant.*

Model points:

1. *Name door→contact→feeling; mark unpleasant; note leaning; breathe twice; choose a fact-based reply.*

2. *Mid-scroll, interest fades without forcing; you close the app and feel relief, not aversion.*

F) Scenario Case (1)

"Social scroll nibbidā challenge." *You have 5 minutes on a break. Map two chains during scrolling, apply one mark ("changing"), and record if nibbidā appeared. Commit to one behavior change (close app, set post limit, stand up).*

G) Micro-log (1)

Template (60–90 s):

`Time | Context | Tone (P/U/N) | Chain seen (X→Y→Z) | Mark used | *Nibbidā*? (Y/N) | Behavior shift`

H) Quick Quiz (5)

1. *Which purification is most directly supported by process-naming?*
2. *What is a practical sign you're not overspeculating insight events?*
3. *Give one conditionality snippet from your last hour.*
4. *Which three words cue the three characteristics?*
5. *What counts more than vivid experiences in early diagnostics?*

Keys: *1) diṭṭhi-visuddhi 2) You can show behavior-level change and shorter urge half-life 3) Any A→B→C chain (e.g., ping→pleasant→reach) 4) anicca, dukkha, anattā 5) Consistent clarity, causality, and conduct.*

Takeaway Box

- *Insight diagnostics live where you live: tone clarity, tiny chains, small behavior shifts.*
- *Use the purifications as guardrails; don't narrate a movie you don't need.*
- *Nibbidā is cooling, not nihilism. When it shows up, choosing the simple action is easy.*

Figures & Tables (production briefs)

Figures (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay each)

- ***Plate V8.6a*** *From Naming to Nibbidā Rail — overlay "Check against Purifications 3–6."*

- ***Plate V8.6b*** *Tone Map — body zones where pleasant/unpleasant/neutral shows up quickly; overlay "label before story."*

- ***Plate V8.6c*** *Conditionality Cards — three everyday A→B→C examples with blanks for class.*

Tables

- ***T V8.6.1*** *Early Insight Markers → Daily Evidence (columns: skill, 1–3 daily markers, likely purification).*

- ***T V8.6.2*** *Path vs Not-Path Quick Checks (report, likely category, corrective).*

- ***T V8.6.3*** *Micro-Log Samples (five filled exemplars for students to imitate).*

T V8.6.1 — Early Insight Markers → Daily Evidence

Columns: skill | 1–3 daily markers | likely purification.

Skill (what we're training)	***1–3 daily markers (observable, mundane)***	***Likely purification rung***
Door-first naming	*Says "hearing → meaning later," pauses before interpreting email tone*	***Diṭṭhi-visuddhi*** *(seeing nāma-rūpa by function)*
Vedanā recognition before story	*Notes "unpleasant tone" and doesn't immediately defend self*	***Diṭṭhi-visuddhi***
Two-truths speech hygiene	*Rephrases "he insulted me" to "I heard words; mind made a meaning"*	***Diṭṭhi-visuddhi***
Aggregate swap	*Decomposes "I'm anxious" into tone, attention, intention (no "owner")*	***Diṭṭhi-visuddhi***
Present-arc DO mapping	*Spots contact→feeling→urge in under 3 seconds during a Slack ping*	***Kaṅkhā-vitaraṇa*** *(doubt drops when causality is seen)*
C2 interception (vedanā→taṇhā)	*Names urge, inserts chanda task-aim, acts cleanly*	***Maggāmagga-ñāṇadassana*** *(knowing what is/not path)*
Clean object continuity	*Fewer "lost minutes," faster re-lock after distractions*	***Citta-visuddhi***
Equanimity without dullness	*Can sit through noise without irritation or sink*	***Paṭipadā-ñāṇadassana*** *(toward saṅkhārupekkhā)*
Ownerless phrasing reflex	*Spontaneously avoids "my insight," prefers process terms*	***Diṭṭhi-visuddhi***
Fivefold review literacy (post-shift)	*After a decisive calm, can list object, cut factors, remaining*	***Ñāṇadassana*** *(after path/fruit)*

T V8.6.2 — Path vs Not-Path Quick Checks

Columns: report | likely category | corrective.

Report (student words)	***Likely category***	***Corrective (teacher line + move)***
“Everything sparkles and feels holy.”	*Imperfections of insight (not-path)*	*“Classify as upakkilesa.” Stamp three marks; return to present-arc object for 60 s.*
“Things keep ending and it feels unsafe.”	*Bhaṅga→bhaya territory (on-path)*	*“Good. Normalize fear.” Shorten sits; keep continuity; no dramatizing.*
“I blanked out into a peaceful void.”	*Torpor or spacing-out (not-path)*	*“Light on, body up.” Perception-of-light + 10 brisk breaths; relock object.*
“Clean cut happened, then very even calm.”	*Path→fruit pattern (on-path)*	*“Do fivefold review.” Note object, factors cut, remaining, path, fruition; keep language ownerless.*
“Equanimity is so nice; I could camp here.”	*Paṭipadā stall (not-path attitude)*	*“Waypoint, not terminus.” Raise investigation slightly; maintain simple observation.*
“I saw contact→feeling and the craving never formed.”	*Correct C2 interception (on-path practice)*	*“Name the lever that replaced taṇhā.” Log it; repeat deliberately this week.*
“Jhāna is great; I stopped investigating.”	*Samatha detour (not-path for insight aim)*	*“Enter → emerge → analyze.” Re-establish nāma-rūpa and conditions; three marks.*
“I’m not sure any of this is real.”	*Doubt surge (not-path mindstate)*	*“One stable protocol.” Do present-arc map for 1 minute; continue the sit exactly as planned.*

T V8.6.3 — Micro-Log Samples (filled exemplars)

60–90-second, office-safe logs students can imitate. Format: door → tone → urge → lever → outcome → tick a purification.

Sample 1 — Email ping

- *Door: ear (notification) → mind (meaning)*
- *Tone: unpleasant*
- *Urge: snap reply*
- *Lever: named tone; swapped taṇhā for chanda (task-aim: "draft clear 2-line answer"); 10 calm breaths*
- *Outcome: no snark; sent clean reply*
- *Tick:* ***Diṭṭhi-visuddhi*** *(door separation),* ***Kaṅkhā-vitaraṇa*** *(causality confidence)*

Sample 2 — Praise in meeting

- *Door: ear; pleasant tone*
- *Urge: bask and boast*
- *Lever: aggregate audit (hearing + pleasant vedanā + intention); two-truths wording in response*
- *Outcome: short thanks, back to agenda*
- *Tick:* ***Diṭṭhi-visuddhi***

Sample 3 — Afternoon slump

- *Door: body; heavy dullness*
- *Urge: scroll and drift*
- *Lever: perception-of-light 20 s, stand, 10 brisk breaths; relock breath at nostril for 20 cycles*
- *Outcome: readable focus returned; resumed doc edit*
- *Tick:* ***Citta-visuddhi***

Sample 4 — Colleague's harsh comment

- *Door: ear; unpleasant tone*
- *Urge: retaliate*
- *Lever: mettā two lines (self/other), relax face-shoulders, name vedanā, wait two breaths*
- *Outcome: asked clarifying question instead of retort*
- *Tick:* ***Maggāmagga-ñāṇadassana*** *(recognized not-path impulse)*

Sample 5 — Strong calm after sequence

- *Door: mind; wide evenness post-sit*
- *Urge: narrate achievement*
- *Lever: fivefold review in notebook (object known; what was cut; what remains; path; fruition)*
- *Outcome: concise record, no boasting*
- *Tick:* ***Ñāṇadassana*** *(review discipline)*

Classroom note. *Keep markers behavioral and observable. If a report can't be tied to door–tone–urge–lever–outcome in one line, it's probably storytelling. Cut the story, keep the evidence.*

Answer Keys (consolidated)

- ***T/F:*** *1T, 2F, 3T, 4F, 5T, 6T, 7F, 8F, 9T, 10T.*
- ***Fill-ins:*** *as provided under items.*
- ***Matching:*** *A-6, B-2, C-8, D-1, E-9, F-4, G-5, H-7, I-3, J-10.*
- ***Diagram:*** *Steps 1–4 ↔ Purifications 3–5; Steps 5–6 ↔ Purification 6; star at "behavior shift."*
- ***Short answers:*** *see model points.*
- ***Scenario & Micro-log:*** *credit real chains, a mark applied, and a concrete behavior change.*

Modern hook is baked into the drills. Go catch one clean nibbidā during your next scroll, then do something unglamorous like closing the app. That's the kind of unsexy victory that actually changes a life.

Five Case Studies — Insight Diagnostics in real time

Focus: simple, repeatable skills tied to Purifications 3–6 (view, overcoming doubt, path/not-path, the way). Each case gives situation, a 3–6 min protocol, doctrinal mapping, daily markers, cautions, and a one-line micro-log.

1) Social scroll → catching nibbidā (disenchantment)

Situation. *Mid-scroll on breaks, craving "just one more."*

Protocol (3–4 min).

1. *0:00–0:30 Posture up; breath at nostrils once.*

2. *0:30–1:30* ***Name****: "eye-door → image → pleasant tone → leaning."*

3. *1:30–2:30* ***Three-marks micro-frame****: whisper "changing… not-mine."*

4. *2:30–3:30* ***Watch*** *for nibbidā: the pull naturally cools; if it does, close the app. If not, set a 3-post cap and exit.*

   Mapping. *Naming + tone (vedanā) → Purification of View; conditionality snippet reduces Doubt; "not-path" chasing identified; nibbidā hints at the Way.*

   Markers. *Shorter urge half-life; less compulsion; easy exit.*

   Caution. *Don't force disgust; look for natural cooling.*

   Micro-log. `Break | scroll | P→lean seen | "changing" | cooling Y | closed app`

2) Tense email → process grammar replaces "me vs them"

Situation. *Sharp message; urge to clap back.*

Protocol (5 min).

1. *0:00–1:00* ***Name****: "eye-door → letters → meaning → unpleasant tone → aversion."*

2. *1:00–2:30* ***Chain****: "contact → feeling → leaning to retaliate."*

3. *2:30–3:30* ***Mark****: "unsatisfying if clung to."*

4. *3:30–5:00* ***Behavior****: draft a reply of facts and a specific request; schedule send for later if heat remains.*

   Mapping. *View purified (diṭṭhi-visuddhi), Doubt softened by live causality, Path/Not-path: retaliation tagged not-path, Way: balanced response.*

   Markers. *Language shifts to specifics; heart rate drops; send-later chosen.*

   Caution. *Don't edit feelings away; name them and act wisely.*

   Micro-log. `Email | U-tone | chain named | "dukkha" | send-later`

3) Commute irritation → arising–passing glimpses

Situation. *Loud announcement; spike of annoyance.*

Protocol (3–5 min).

1. *0:00–1:00* ***Name****: "ear-door → sound → unpleasant."*

2. *1:00–2:30* ***Arising–passing****: notice the micro-start and fade of sound + chest tightness.*

3. *2:30–4:00* ***Chain****: "sound → unpleasant → tighten → urge to glare."*

4. *4:00–5:00* ***Mark****: "not-mine." Let the body soften.*

   Mapping. *View + Doubt; Path/Not-path (glare is not-path); Way balanced without storytelling.*

   Markers. *Tightness resolves quicker; no reactive stare; attention returns to present.*

   Caution. *Don't chase perfect clarity; 1–2 clean fades is enough.*

   Micro-log. `Train | sound U-tone | A/P seen | urge 5→1 | no glare`

4) Snack urge at night → tone first, then chain

Situation. *22:45 kitchen wander, "I deserve a treat."*

Protocol (4–6 min).

1. *0:00–1:00* ***Tone first****: label mouth/belly sensations P/U/N.*

2. *1:00–3:00* ***Chain****: "image of snack → pleasant → reach → craving rises."*

3. *3:00–4:30* ***Mark****: "changing." Wait two breaths.*

4. *4:30–6:00* ***Behavior****: water, brush teeth, exit kitchen.*

   Mapping. *Tone clarity stabilizes View; live causality trims Doubt; Not-path (late snack) vs Path (sleep hygiene) clarified; Way is the chosen routine.*

   Markers. *Urge intensity drops; simpler action is easy.*

   Caution. *If anxiety spikes, switch to neutral body area and label tones there.*

Micro-log. `Night | snack urge | P→lean seen | “anicca” | tea+brush`

5) Classroom or meeting jitters → diagnostic rotation

Situation. *You must speak; nerves surge.*

Protocol (5–6 min).

1. *0:00–1:00* ***Name****: “mind-door → image of speaking → unpleasant chest → leaning to avoid.”*

2. *1:00–2:00* ***Tone map****: chest U, hands N, face P after breath.*

3. *2:00–3:30* ***Arising–passing****: watch 2 cycles of chest squeeze fade.*

4. *3:30–5:00* ***Mark****: “not-mine.” Choose one sentence you’ll say.*

5. *5:00–6:00* ***Path/Not-path****: avoidance tagged not-path; speaking cleanly tagged path; do it.*

   Mapping. *View→Doubt→Way, with Not-path check.*

   Markers. *Heart rate steadies; speech comes out plain; less self-referencing.*

   Caution. *If mind races, shorten steps: name→tone→one sentence.*

   Micro-log. `Speak | U-tone chest | A/P x2 | “anattā” | spoke first line`

Quick self-audit (use after any case)

- ***Which purification was primary?*** *View / Doubt / Path–Not-path / Way*

- ***Urge half-life:*** *before ___/10 → after ___/10*

- ***Behavior shift:*** *what changed in speech or action?*

- ***One tweak for next time: _____***

These are deliberately unglamorous. That’s the point. Insight shows up as cleaner naming, faster tone recognition, shorter urges, and saner choices. Repeat daily until boring… then keep going.

Ch. 7 — Path (magga) & Fruition (phala): What Actually Drops

Brief. *Summarize the four paths, four fruitions, and the* ***eradication of defilements by the paths*** *per Ch. IX contents; link to practical ethics and view shifts.*

Modern hook. *Re-write a personal goal in terms of what unwholesome pattern weakens.*

Orientation

The manuals are blunt: paths and fruitions are not vibes, they are surgical. A path moment arises, cuts specific defilements or weakens them, and is followed by fruition moments that taste Nibbāna; then life goes on, cleaner. The Saṅgaha and its guides lay out four paths and four fruitions, and which fetters are ended at each stage, including who can enter fruition on demand and who qualifies for cessation. We map that clearly, then tie it to everyday ethics and view shifts you can actually live with.

Diagram Hook

Plate V8.7 — "Four Paths, Four Fruitions, What Drops."

Left column: sotāpatti, sakadāgāmi, anāgāmi, arahatta. Right column: corresponding phala. Middle bands: fetters removed or reduced at each step, with a thin arrow "path one mind-moment → 2–3 fruition moments." Footer badge: "Fruition attainment open to all noble ones; cessation only to anāgāmī and arahant."

Doctrinal Core

1) What a path and fruition are (and how they arise)

- ***Path consciousness (magga-citta)****: a single mind-moment that performs the cutting or weakening assigned to that path; immediately followed by* ***two or three fruition moments (phala-citta)****, depending on the yogi's faculties.*

- ***Fruition attainment (phala-samāpatti)****: a deliberate entry into supramundane absorption taking Nibbāna as object, available to each noble one at their level.*

- ***Cessation (nirodha-samāpatti)****: a special attainment only for anāgāmī and arahant.*

2) The ten fetters and other defilements (what's on the chopping block)

- ***Ten fetters (Suttanta set)****: sensual lust, attachment to fine-material existence, attachment to immaterial existence, aversion, conceit, wrong views, rites-and-observances clinging, doubt, restlessness, ignorance.*

- ***Latent dispositions (seven anusaya)*** *linger until cut by supramundane paths; note especially doubt, wrong view, sensual lust, aversion, conceit, ignorance.*

3) Four paths, four fruitions, and what drops at each

- ***Stream-entry (sotāpatti-magga/phala)****: eradicates three fetters — wrong view, doubt, and clinging to rites and observances. (Implied in the ten-fetter scheme; foundation for ethics becomes reliable.)*

- ***Once-returning (sakadāgāmi-magga/phala)****: does not add new eradications but* ***weakens*** *sensual lust and aversion. (Standard exegesis within the ten-fetter framework.)*

- ***Non-returning (anāgāmi-magga/phala)****:* ***totally abandons sensual lust and ill will****; hence "non-returner" to the sensual plane.*

- ***Arahantship (arahatta-magga/phala)****: eradicates the five higher fetters (desire for fine-material and immaterial existence, conceit, restlessness, ignorance), destroys the remaining taints, and sweeps out leftover unwholesome factors.*

4) Who can do what afterward

- ***Any noble disciple*** *can enter their* ***own*** *fruition attainment (phala-samāpatti) for the here-and-now taste of peace.*

- ***Only anāgāmīs and arahants*** *can access* ***cessation****; its technical sequence is detailed in the manuals.*

5) Ethics and view, in plain life

When wrong view and doubt drop, speech and choices become sturdier by default. As sensual lust and aversion weaken, reactivity cools. As higher fetters end, the personality scaffolding stops insisting. That's not abstract: it shows up in how you write emails, spend money, and stop defending a self-story.

Practice Section (10–12 minutes)

A. "What actually drops?" audit (6 min)

- ***00:00–01:00*** *Recall one real trigger this week.*

- ***01:00–02:30*** *Label which fetter was most active (e.g., doubt, wrong view, sensual pull).*

- ***02:30–04:00*** *Name the ethical behavior that would express its weakening (e.g., truthful reply instead of spin).*

- ***04:00–06:00*** *Write one sentence you'll use next time that embodies the drop (e.g., "I can't confirm that yet; here's what I know.")*

B. Modern hook — Re-write one personal goal (4–5 min)

Turn "Get promoted" into "Weaken envy and speech shaded by self-advertising; strengthen generosity and fact-based updates." Or "Lose weight" into "Reduce late-night grasping; increase mindful tone recognition before eating."

C. Optional lab — 90-second fruition framing (teacher-guided only)

If you're a noble disciple: pick a safe time, set a small resolution for calm/insight, and review afterward: clarity, peace, and conduct changes. (Fruition is not a trophy; it's a stabilizer.)

Assessment Pack

A) True/False (10)

1. *Each path arises for only one mind-moment.* ***True.***

2. *Fruition consciousness never follows the path immediately.* ***False.***

3. *Stream-entry eradicates doubt, wrong view, and rites-and-observances clinging.* ***True.***

4. *Once-returning strengthens sensual lust and aversion.* ***False*** *(it weakens them).*

5. *Non-returning eradicates sensual lust and ill will.* ***True.***

6. *Arahantship still leaves ignorance intact.* ***False.***

7. *Any noble one may enter their own fruition attainment.* ***True.***

8. *Cessation is open to stream-enterers with training.* ***False*** *(only anāgāmī and arahant).*

9. *The five higher fetters are removed only at arahantship.* ***True.***

10. *Latent dispositions can persist until cut by supramundane paths.* ***True.***

B) Fill-in-the-Blanks (10)

Word bank: magga-citta; phala-citta; phala-samāpatti; nirodha-samāpatti; wrong view; doubt; rites-and-observances; sensual lust; ill will; higher fetters

1. *The path moment is a single _____.*

2. *It is followed by two or three _____.*

3. *Stream-entry ends _____, _____, and _____.*

4. *Non-returning eradicates _____ and _____.*

5. *Arahantship erases the five _____.*

   Answers: *1) magga-citta 2) phala-citta 3) wrong view; doubt; rites-and-observances 4) sensual lust; ill will 5) higher fetters.*

C) Matching (10)

Match A–J to 1–10.

A. Stream-entry → 6

B. Once-returner → 3

C. Non-returner → 7

D. Arahant → 8

E. Fruition attainment → 5

F. Cessation → 9

G. Wrong view → 1

H. Doubt → 2

I. Sensual lust → 4

J. Restlessness → 10

1. *Cut at first path*

2. *Cut at first path*

3. *Weakens sensual lust and aversion*

4. *Eradicated at non-returning*

5. *Supramundane absorption on Nibbāna at one's level*

6. Ends three fetters

7. Ends sensual lust and ill will

8. Ends the five higher fetters and taints

9. Open only to anāgāmī and arahant

10. A higher fetter ended only at the fourth path

Key: *A-6, B-3, C-7, D-8, E-5, F-9, G-1, H-2, I-4, J-10.*

D) Label-the-Diagram (1)

On Plate V8.7, annotate the three fetters cut at stream-entry, mark "weakening" at once-returning, and circle "five higher fetters" at arahantship. Add a thin arrow "1 path moment → 2–3 fruition moments."

E) Short Answer (2)

1. *In two lines, explain why phala-samāpatti is not a trophy but a stabilizer for conduct.*

2. *Name two behavior changes that naturally follow the fall of doubt and wrong view.*

F) Scenario Case (1)

"Goal rewrite clinic." *Original goal: "Crush competitors this quarter." Rewrite it in the path language: pick one fetter to weaken (e.g., restlessness or ill will), one ethical behavior to strengthen (truthful reporting, right speech), and one review line to log after each meeting.*

G) Micro-log (1)

`Day | Trigger | Fetters seen | What weakened today | One ethical sentence I used | Next cue`

H) Quick Quiz (5)

1. *Which three fetters end at stream-entry?*

2. *What, exactly, does non-returning eradicate?*

3. *Who can enter cessation?*

4. *How many fruition moments follow the path?*

5. *Name two of the five higher fetters ended at arahantship.*

Takeaway Box

- *Paths are one-moment events that do real work; fruitions follow immediately, then can be re-entered later as training.*
- *What "drops" is precise: three fetters at stream-entry; weakening at once-returning; sensual lust and ill will at non-returning; the higher fetters and taints at arahantship.*
- *Measure progress in cleaner ethics and cooler reactivity, not storylines.*

Figures & Tables (production briefs)

Figures (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay each)

1. ***Plate V8.7*** *Four Paths & Four Fruitions Map — overlay "Path 1 moment → 2–3 fruitions."*
2. ***Plate V8.7b*** *Ten Fetters at a Glance — Suttanta set, with shading for "lower" vs "higher."*
3. ***Plate V8.7c*** *Who Can Do What — fruition open to all noble ones; cessation only to anāgāmī/arahant.*

Tables

- ***T V8.7.1*** *Stage → Fetters removed/attenuated → Practical ethics shifts (speech, money, conflict).*
- ***T V8.7.2*** *Phala-samāpatti Cheat Sheet — who can enter, how it's resolved, what to review after.*
- ***T V8.7.3*** *Higher Fetters List with Daily Tells — conceit, restlessness, ignorance in action.*

T V8.7.1 — Stage → Fetters removed/attenuated → Practical ethics shifts (speech, money, conflict)

Stage	***Fetters removed / attenuated***	***Practical ethics shifts (speech • money • conflict)***
Sotāpanna *(stream-enterer)*	*Cuts 1–3: sakkāya-diṭṭhi (identity view), vicikicchā (doubt), sīlabbata-parāmāsa (rites-and-rituals clinging).*	***Speech:*** *switches to two-truths wording, no "character assassination," quick corrections of exaggeration.* ***Money:*** *drops "magical" fixes; prefers transparent budgets and right livelihood checks.* ***Conflict:*** *defends process not pride; asks for evidence and conditions instead of blame.*
Sakadāgāmī *(once-returner)*	*Weakens 4–5: kāma-rāga (sense desire) and paṭigha (ill-will).*	***Speech:*** *fewer barbs; pauses before "winning."* ***Money:*** *impulse buys taper; uses waiting periods.* ***Conflict:*** *de-escalates faster; separates pain from person.*
Anāgāmī *(non-returner)*	*Cuts 4–5 completely (no kāma-rāga, no paṭigha).*	***Speech:*** *no gossip traction.* ***Money:*** *simplicity becomes default; status-spend falls away.* ***Conflict:*** *warmth without heat; boundary setting minus aggression.*
Arahant	*Cuts 6–10: rūpa-rāga, arūpa-rāga, māna (conceit), uddhacca (restlessness), avijjā (ignorance).*	***Speech:*** *only timely, true, beneficial.* ***Money:*** *purely functional use.* ***Conflict:*** *no self-image in play; solves for Dhamma and safety.*

Source cues: *canonical fetter sets and stage mapping (CMA; Breaking Samudaya; series notes).*

T V8.7.2 — Phala-samāpatti Cheat Sheet (who can enter • how it resolves • what to review)

Noble level	***Who can enter phala-samāpatti***	***How it resolves in practice***	***Review after (fivefold)***
Sotāpanna	*Any disciple who has realized sotāpatti-phala; fruition can be re-entered deliberately as a calm abiding with Nibbāna as object.*	*Arises after the single moment of magga-citta and subsequent phala-citta; later accessed by settling conditions (seclusion, steady mindfulness) and inclining to the prior fruition.*	*Run the **fivefold review**: object known; defilements abandoned; defilements remaining; the path; the fruition.*
Sakadāgāmī	*As above, for once-return fruition.*	*Same mechanics; steadier equanimity window.*	*Same five items; note attenuation (not eradication) of kāma-rāga/paṭigha.*
Anāgāmī	*As above, for non-return fruition.*	*Entry is typically cleaner due to absence of sense-desire/ill-will.*	*Review emphasizes the five higher fetters remaining.*
Arahant	*Can enter fruition at will; also eligible for cessation attainment (distinct training).*	*Fruition is impeccably quiet; no fetters remain.*	*Review confirms completion and notes only functional aggregates.*

Source cues: *Path–fruit–fruition-attainment definitions and availability to noble ones; review discipline.*

T V8.7.3 — Higher Fetters List with Daily Tells (focus: māna, uddhacca, avijjā)

Fetters (higher five focus)	***In action (daily tells)***	***Classroom cue***
Māna (conceit, "I am")	*"My take is purer," subtle one-upmanship; reflex to defend being right even when unnecessary; status-tracking in "humble" form.*	*Label as process: "conceiving compare-self present." Shift to tasks and conditions. Higher fetter territory; only ends at arahantship.*
Uddhacca (restlessness)	*Micro-fidgeting in silence; mind skittering to next optimization; inability to stay with single door 60 seconds.*	*Install 30-second "one door only" drill; remember faculties balance:* ***samādhi*** *counters restlessness.*
Avijjā (ignorance)	*Storytelling over evidence; using "me/mine" grammar even after mapping conditions; dismissing causality when uncomfortable.*	*Re-state DO in present: door → contact → feeling → leaning. Keep* ***paññā*** *on line; it removes delusion.*

(Context note: the higher five are rūpa-rāga, arūpa-rāga, māna, uddhacca, avijjā; they disappear only at arahantship.)

Use these three in class as quick reference: they keep language clean, aim training where it actually changes behavior, and stop the usual "mystery fog" around fruition and fetters.

Answer Keys (consolidated)

- ***T/F:*** *1 T, 2 F, 3 T, 4 F, 5 T, 6 F, 7 T, 8 F, 9 T, 10 T.*
- ***Fill-ins:*** *as supplied beneath the items.*
- ***Matching:*** *A-6, B-3, C-7, D-8, E-5, F-9, G-1, H-2, I-4, J-10.*
- ***Diagram:*** *correct labels and arrow as specified.*
- ***Short answers:*** *model points: fruition stabilizes conduct; removal of doubt/wrong view shows up as fact-first speech and fewer defensive stories.*

(Source cues: Bhikkhu Bodhi, ***A Comprehensive Manual of Abhidhamma****, Chs. IV, VII, IX for path/fruit timing, fetters, and fruition/cessation; see citations embedded.)*

Five Case Studies — Path & Fruition: "What Actually Drops" in daily life

These are practice analogs that point at the same categories the paths address. They are not invitations to badge yourself with attainments. The point is cleaner ethics, cooler reactivity, and saner choices.

1) Budget review under pressure → Stream-entry trio (wrong view, doubt, rites-clinging)

Situation. *A manager nudges you to "massage" numbers before a report.*
Targeted drops. *Wrong view ("I must protect my image"), doubt ("maybe honesty ruins me"), clinging to rituals ("if I do my lucky prep, I'll be safe").*
3–5 min protocol.

1. *0:00–0:45 breath at one spot; name the fear as "unpleasant tone."*

2. *0:45–2:00 process grammar: "eye→text→meaning→tightness→urge to spin."*

3. *2:00–3:00 choose one truth-first sentence: "Here's what the data shows and what's unknown."*

4. *3:00–4:30 drop the ritual (the "lucky" rewrite pass); send the factual draft.*
   Practical markers. *Remorse doesn't spike after sending; story-defending shrinks; you can state limits without panic.*
   Goal rewrite (1 line). *From "Impress leadership" to "Weaken self-protective spin; strengthen truthful reporting under stress."*
   Micro-log. `Budget review | wrong view+doubt seen | sent truth-first line | remorse 0/10`

2) Morning productivity superstition → Cutting rites-and-observances clinging

Situation. *You can't start writing unless your desk, tea, playlist and "perfect vibe" align.*
Targeted drop. *Clinging to ritual as magic substitute for right effort.*
3–4 min protocol.

1. *0:00–0:45 name the fixations: "chair/tea/track = craving for certainty."*

2. *0:45–2:00 one breath, open the doc, type a 50-word ugly draft on the spot.*

3. *2:00–3:30 label pleasant/unpleasant tones as they arise; keep typing anyway.*
   Practical markers. *Output begins without the ritual; anxiety half-life shortens; confidence is based on doing, not setup.*

Goal rewrite. *From "Perfect morning routine" to "Weaken ritual-clinging; strengthen starting within 60 seconds."*

Micro-log. `Start block | ritual pull named | 50 words shipped | ease 3→6`

3) Snarky message from a teammate → Once-returner pattern (weakening sensual pull & ill will)

Situation. *You want to doom-scroll for relief and fire back a spicy reply.*

Targeted drops. *Soften two lower fetters (sensual pull to scrolling; ill will in speech).*

4–6 min protocol.

1. *0:00–1:00 tone check: label mouth/hand/face P/U/N.*
2. *1:00–2:30 two minutes mettā (self → teammate).*
3. *2:30–4:00 write a facts-only reply with one concrete request; schedule send +10 minutes.*
4. *4:00–5:30 close apps; three slow breaths; return to task list.*

Practical markers. *Retort urge drops; scroll loop breaks; reply is specific and non-hostile.*

Goal rewrite. *From "Win the exchange" to "Weaken ill will and itch to distract; strengthen factual, useful reply."*

Micro-log. `Slack spike | *mettā* 2' | doom-scroll urge 7→3 | scheduled reply`

4) Late-night snack spiral → Non-returner pattern (dropping sensual lust & ill will)

Situation. *Kitchen wander at 23:00, with self-annoyance.*

Targeted drops. *Sensual grasping + irritation at yourself.*

4–5 min protocol.

1. *0:00–1:30 elements in mouth/belly (hardness, warmth, motion).*
2. *1:30–3:00 perception of nutriment's downside for tomorrow's clarity; two breaths of compassion for yourself.*
3. *3:00–4:30 glass of water; brush teeth; exit kitchen lights-off.*

Practical markers. *Craving half-life shrinks; self-talk softens; you actually leave the kitchen.*

Goal rewrite. *From "Stop snacking forever" to "Weaken craving after 22:30; strengthen exit-kitchen routine."*

Micro-log. `23:05 | elements+compassion | craving 6→2 | brushed, lights out`

5) Subtle superiority in a meeting → Higher-fetter pattern (conceit, restlessness, ignorance)

Situation. *You feel "smarter than the room," keep interrupting.*

Targeted drops. *Conceit (I'm better), restlessness (must jump in), ignorance (not seeing others' conditions).*

5–6 min protocol.

1. *0:00–1:00 breath; label the heat as "pleasant superiority + leaning to speak."*

2. *1:00–2:30 vow two-minute silence; note others' contributions as processes, not people ("idea arises → tested → refined").*

3. *2:30–4:30 speak once: a question that clarifies requirements, not a flex.*

4. *4:30–6:00 review: did interruptions drop; did outcomes improve?*

   Practical markers. *Fewer interjections; one high-quality question; team tension eases.*

   Goal rewrite. *From "Prove I'm the smartest" to "Weaken conceit/restlessness; strengthen one clarifying question."*

   Micro-log. `Team sync | superiority named | spoke once, question | interruptions 4→0`

Quick self-audit (use after any case)

- ***Fetter(s) touched: _____***

- ***Urge half-life before/after (0–10): ____ → ____***

- ***Ethical behavior that showed up: _____***

- ***One sentence I used (keep for next time): _____***

Treat these as drills that make "what drops" visible where it matters: in your speech, your spending of attention, and your willingness to be factual when it's inconvenient. That's the sort of progress that actually counts.

Ch. 8 — Cessation (nirodha-samāpatti) & The Direct Knowledges (for context)

Brief. *Give a careful overview of* ***fruition & cessation*** *placement in the manuals and the five mundane* ***direct knowledges*** *(plus the supramundane knowledge of destruction of taints) as summarized in the practice chapter; stress rarity, prerequisites, and teacher supervision.*

Modern hook. *Understanding ≠ chasing experiences—design a safe, steady plan.*

Orientation

This is the chapter where the manuals stop winking and just say it: there are attainments beyond nice sits. The Saṅgaha's practice chapter closes by surveying methods, stages of progress, the four noble persons, and the attainments of fruition and cessation. We'll set the frame: what fruition is, what cessation is, who even qualifies, and why the five mundane direct knowledges (abhiññā) sit in the "context, not the point" box. Path moments are one-mind-moment precise, then fruition follows; cessation is rarer still. You'll build a steady plan, not chase fireworks. Teacher guardrails apply, always.

Diagram Hook

Plate V8.8 — "Fruition & Cessation in the Map; Abhiññā Off to the Side."

Three lanes, left to right:

A) ***Path→Fruition lane:*** *one magga-citta → two or three phala-citta → life-continuum.*

B) ***Cessation lane:*** *prerequisites bubble → "4th immaterial javana twice" → contact cessation → emerge with anāgāmī-phala or arahatta-phala once.*

C) ***Direct knowledges lane:*** *fifth jhāna as base → five mundane abhiññā; sixth is supramundane taints-destruction.*

Footer: "Cessation only for anāgāmī/arahant with mastery of all jhānas".

Doctrinal Core

1) Placement in the manuals

- *Saṅgaha IX is a Visuddhimagga-style summary. It surveys methods, stages of progress for calm and insight, and "concludes with the four types of noble persons and the attainments of fruition and cessation."*

2) Fruition (phala) and its sequence

- *Each path consciousness endures for* ***one mind-moment****, followed by* ***two or three*** *fruition moments, then the mind returns to the life-continuum. The text restates the same sequence within the insight-to-path process: change-of-lineage takes Nibbāna, path occurs, then 2–3 fruitions.*

- *Nibbāna here is the **unconditioned element**, "unborn, unmade," the object for path and fruition.*

3) Cessation (nirodha-samāpatti)

- *Definition by function: a meditative attainment in which the **stream of consciousness is temporarily arrested**; the body remains alive with vital heat.*

- ***Prerequisites:** only **non-returners and arahants** who have **mastery over all fine-material and immaterial jhānas** can enter it.*

- ***Process notes:** at entry, the **fourth immaterial javana runs twice**, then cessation is contacted. On emerging, **one moment of anāgāmī-phala or arahatta-phala** arises, then the life-continuum resumes.*

- *Read the above as a surgical technical map, not a to-do list. Our curriculum treats it as **rare, supervised territory** with explicit safety norms.*

4) The five (mundane) abhiññā and the supramundane sixth

- ***Five mundane direct knowledges**, dependent on mastery of the **fifth jhāna**:*

    1. *supernormal powers, 2) divine ear, 3) knowledge of others' minds, 4) recollection of past lives, 5) divine eye including knowledge of others' rebirths.*
       *All are **mundane** and presuppose jhāna mastery.*

- *The **sixth** is **knowledge of the destruction of the taints** (āsavakkhaya-ñāṇa), **supramundane**, arising through insight and path.*

5) Why "understanding ≠ chasing experiences"

- *Manuals emphasize **tasks** of the truths, not spectacle: verify what actually ceases and how conduct stabilizes.*

- *Practical pointer: when craving can't recruit, the chain cools; that cooling is the taste of the Deathless.*

Practice Section (10–12 minutes)

Safe, steady plan (modern hook)

Goal: *build reliability, not thrill-seeking. Work toward clean insight and ethical steadiness.*

6–7 min "core loop":

1. ***Anchor (60s).*** *Posture or breath. Name door → object → contact → feeling.*

2. ***Hinge watch (3–4 min).*** *Catch the* ***vedanā*** *→* ***taṇhā*** *bridge; stamp anicca-dukkha-anattā briefly.*

3. ***Ethics check (60s).*** *One truthful sentence you'll use today when pressure hits.*

4. ***Review (60s).*** *Note one moment where feeling did not become craving. That's your win.*

Teacher guardrails: *If experience becomes unusual, do not self-diagnose attainments; consult qualified teachers; verify against the tasks of the truths.*

Advanced orientation only (for context, not DIY): *Phala-samāpatti and nirodha-samāpatti are mentioned so you* ***know the map****. Cessation is restricted to anāgāmī/arahant with full jhāna mastery.*

Assessment Pack

A) True/False (10)

1. *The path consciousness lasts for exactly one mind-moment.* ***T***

2. *Fruition moments never follow a path immediately.* ***F***

3. *In nirodha-samāpatti, mental activity ceases while vital heat remains.* ***T***

4. *Anyone with strong mindfulness can enter cessation.* ***F***

5. *The five abhiññā require mastery of the fifth jhāna.* ***T***

6. *Āsavakkhaya-ñāṇa is a mundane direct knowledge.* ***F***

7. *After emerging from cessation, two or three fruitions always occur.* ***F*** *(one moment of anāgāmī or arahatta fruition)*

8. *Nibbāna is classified as unconditioned.* ***T***

9. The practice chapter of the Saṅgaha ends with fruition and cessation. ***T***

10. The manuals instruct to chase spectacular experiences as proof of progress. ***F***

B) Fill-in-the-Blanks (10)

Word bank: magga-citta; phala-citta; gotrabhū; nirodha-samāpatti; fifth jhāna; abhiññā; unconditioned; non-returner; arahant; vital heat

1. Each path is a single _____.

2. It is followed by two or three _____.

3. The mind-door shift to Nibbāna before path is called _____.

4. Cessation is termed _____.

5. Only a(n) _____ or _____ with full jhāna mastery can enter cessation.

6. In cessation mental activity stops but _____ remains.

7. The five mundane direct knowledges depend on mastery of the _____.

8. The five are collectively called _____.

9. Nibbāna is the _____ element known at path and fruition.

10. After emerging from cessation, one moment of _____ arises according to level.

Key: *1) magga-citta 2) phala-citta 3) gotrabhū 4) nirodha-samāpatti 5) non-returner; arahant 6) vital heat 7) fifth jhāna 8) abhiññā 9) unconditioned 10) anāgāmī-phala or arahatta-phala.*

C) Matching (10)

Match term → description.

A. phala-samāpatti → 6

B. nirodha-samāpatti → 9

C. gotrabhū → 4

D. magga-citta → 1

E. phala-citta → 2

F. abhiññā (mundane) → 7

G. āsavakkhaya-ñāṇa → 10

H. Fifth jhāna → 5

I. Unconditioned element → 3

J. Emergence from cessation → 8

1. *Single mind-moment that performs eradication/weakening*

2. *Two or three moments following path*

3. *Nibbāna as object for path and fruition*

4. *Change-of-lineage that takes Nibbāna prior to path*

5. *Base for exercising direct knowledges*

6. *Supramundane fruition attainment at one's level (noble disciple)*

7. *Five mundane higher knowledges dependent on jhāna mastery*

8. *One moment of anāgāmī or arahatta fruition occurs*

9. *Attainment where the stream of consciousness is arrested, body alive with vital heat*

10. *Supramundane knowledge of taints' destruction*

Key: *A-6, B-9, C-4, D-1, E-2, F-7, G-10, H-5, I-3, J-8.*

D) Label-the-Diagram (1)

On Plate V8.8, mark:

- *"1 path moment → 2–3 fruitions" on the Path→Fruition lane.*
- *Entry/exit arrows for cessation with the "4th immaterial javana ×2 → contact cessation → 1 fruition" sequence.*
- *Side lane flag: "5 abhiññā need fifth jhāna; sixth is supramundane".*

E) Short Answer (2)

1. *Why is nirodha-samāpatti restricted, and what ethical stance should accompany even hearing about it?*

2. *Explain in two lines why "Nibbāna is unconditioned" matters for how we review post-sit experience.*

F) Scenario Case (1)

"Design a safe plan." *You've had two unusually quiet sits and feel tempted to push harder. Draft a 7-day plan that prioritizes: a) hinge work at* ***vedanā*** *→* ***taṇhā****, b) steady ethics checks in communication, c) teacher check-ins, and d) avoiding any self-ascribed attainments unless vetted against the truths' tasks.*

G) Micro-log (1)

```
Day | Door+Feeling seen | Did craving recruit? Y/N | One ethical action I took
| Energy after sit (0–10)
```

H) Quick Quiz (5)

1. *Who can enter cessation, per the manuals?*

2. *What immediately follows a path moment?*

3. *Which jhāna underpins the five mundane abhiññā?*

4. *Upon emerging from cessation, what arises and how many times?*

5. *State one canonical property of Nibbāna relevant here.*

Takeaway Box

- *Fruition is precise:* ***one path mind-moment, then 2–3 fruitions****.*

- ***Cessation is rare and conditional****: only anāgāmī/arahant with full jhāna mastery; even then, it's under guidance.*

- *The* ***five abhiññā are mundane*** *and rest on fifth jhāna; the* ***sixth*** *is the* ***supramundane destruction of taints****.*

- *Progress is measured in **less craving recruitment and steadier ethics**, not spectacle.*

Figures & Tables (production briefs)

Plates (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay per plate):

1. ***Plate V8.8**: Fruition & Cessation Process Map.*
    - ***Draw:** Three parallel lanes as described in the Diagram Hook.*
    - ***Overlay:** "Path 1 moment → 2–3 fruitions"; "4th immaterial javana ×2 → cessation → 1 fruition on exit"; "5 abhiññā need 5th jhāna; 6th is supramundane."*
    - ***Pedagogical purpose:** Situate rare attainments inside the broader map; de-glamorize by showing prerequisites.*
2. ***Plate V8.8b**: Abhiññā Wheel.*
    - ***Draw:** Central hub "Fifth jhāna base," five spokes to the mundane knowledges, rim note "Context, not goal."*
    - ***Purpose:** Keep abhiññā in their lane.*
3. ***Plate V8.8c**: Two Nibbāna Elements & Review.*
    - ***Draw:** Split badge "with residue / without residue," side note "object for path & fruition = unconditioned."*
    - ***Purpose:** Clarify doctrinal vocabulary for debriefs.*
4. ***Plate V8.8d**: Safety Rail Map.*
    - ***Draw:** Triangle "Teacher / Tasks of Truths / Ethics," center "Steady plan."*
    - ***Purpose:** Anchor safe practice norms.*

Tables:

- ***T V8.8.1 — Attainment Conditions.*** *Columns: Attainment | Eligibility | Required Mastery | Object | After-effect | Supervision Notes. (E.g., cessation → anāgāmī/arahant | all jhānas | none, cessation | 1 fruition on exit | teacher-only)*

- ***T V8.8.2 — Five Mundane Abhiññā.*** *Columns: Name | Base jhāna | Scope | Classroom posture. (All list "5th jhāna base; demo as doctrine only")*

- ***T V8.8.3 — Review Checkpoints After Deep Calm.*** *Columns: What I review | What counts as evidence | What not to conclude. (E.g., "less craving recruitment" vs "big story about attainment")*

- ***T V8.8.4 — Nibbāna References.*** *Columns: Term | Definition excerpt | Where used in debriefs (e.g., asaṅkhata, "unconditioned").*

T V8.8.1 — Attainment Conditions

Columns: Attainment | Eligibility | Required Mastery | Object | After-effect | Supervision Notes.

Attainment	***Eligibility***	***Required Mastery***	***Object***	***After-effect***	***Supervision Notes***
Rūpa-jhāna (1–4)	*Any well-trained meditator with sīla and stable practice*	*Access → sign stability → absorption skills (enter/maintain/emerge)*	*Chosen samatha object (e.g., breath, kasiṇa)*	*Tranquillity, unification; easier present-arc work*	*Teacher reviews for dullness vs true unification; guard against "jhāna pride."*
Arūpa-jhāna (∞ space, ∞ consciousness, nothingness, neither-perception-nor-non-perception)	*Strong rūpa-jhāna base*	*Mastery of rūpa-jhāna; correct immaterial expansions*	*Corresponding immaterial objects*	*Subtle, non-sensory calm; risk of spacing out*	*Advanced guidance only; keep insight priority explicit.*
Phala-samāpatti *(fruition abiding)*	*One who has realized a path (stream up to arahant)*	*Ability to incline back to the immediately preceding fruition; steady mindfulness*	*Nibbāna as object (fruition mode)*	*Clean, bright calm; post-abiding review is possible*	*Teacher verifies fivefold review literacy; no theatrics; doctrine-first handling.*
Cessation *(nirodha-samāpatti)*	*Only* ***anāgāmī*** *or* ***arahant***	*Mastery of all jhānas (full immaterial range), mature insight, precise resolution timing*	*None (cessation of perception & feeling)*	*On emergence: exactly one moment of the appropriate fruition, then normal stream resumes*	*Teacher-only territory. Pre-agreed duration; health check; never self-experiment.*

(Sources: CMA ch. IX on fruition/cessation; Vism. XXIII; teacher manuals.)

T V8.8.2 — Five Mundane Abhiññā

Columns: Name | Base jhāna | Scope | Classroom posture.

Name (mundane superknowledges)	***Base jhāna***	***Scope***	***Classroom posture***
Iddhi-vidhā *(multiple psychic powers)*	*5th-jhāna base (fivefold scheme)*	*Transformations, passing through, etc.*	*Doctrine only; no demos; emphasize ethics and non-chasing.*
Dibba-sota *(divine ear)*	*5th-jhāna base*	*Subtle and far sounds*	*Doctrine only; keep critical thinking; avoid sensationalism.*
Ceto-pariya-ñāṇa *(mind-reading)*	*5th-jhāna base*	*Knowing the states of other minds (by type, not contents)*	*Doctrine only; privacy ethics; never performative.*
Pubbe-nivāsānussati *(past lives)*	*5th-jhāna base*	*Remembering own past abodes*	*Doctrine only; journal modestly; no grand claims.*
Dibba-cakkhu *(divine eye)*	*5th-jhāna base*	*Seeing beings' passing & reappearing; purity by kamma*	*Doctrine only; tether to dependent origination and sīla.*

Note: The sixth, ***āsavakkhaya-ñāṇa*** *(taints-destruction), is supramundane and not "mundane abhiññā."*
(Sources: CMA ch. VIII–IX; Vism. XII–XIII. We teach these as doctrine, not goals.)

T V8.8.3 — Review Checkpoints After Deep Calm

Columns: What I review | What counts as evidence | What not to conclude.

What I review	***What counts as evidence***	***What not to conclude***
Object that was known	*You can name the object precisely (breath sign/kasiṇa/peace) without story*	*"I attained X big thing" based on mood alone*
Factors present/absent	*Specific notes: unification, pīti level, steadiness, ease of entry/exit*	*Vague glow = attainment proof*
Vedanā→taṇhā recruitment	*Noticeably less urge-recruitment during/after calm episode*	*"Craving is gone forever"*
Ethical spillover	*Kinder speech and cleaner decisions the same day*	*Calm equals license to preach at people*
Path/fruition possibility	*If there was a decisive cut, run fivefold review (object, cut, remaining, path, fruition)*	*Self-promotion, attainment branding, social media confessions*
Next sit plan	*One concrete adjustment or confirmation for tomorrow*	*Technique shopping because "it felt different"*

(Sources: CMA ch. IX on fivefold reviewing; Mahāsi post-session review guidance.)

T V8.8.4 — Nibbāna References

Columns: Term | Definition excerpt | Where used in debriefs.

Term	***Definition excerpt (house style)***	***Where used in debriefs***
Nibbāna	*The unconditioned element; cessation of lust, hate, delusion; peace that is not fabricated*	*When clarifying that fruition/cessation take Nibbāna as object; keep language impersonal*
Asaṅkhata *(unconditioned)*	*Not made, not caused, not dependent on aggregates*	*Use as the technical tag for Nibbāna in review notes*
Amata *(deathless)*	*The deathless element; freedom from birth and death*	*As a synonym for orientation; never as a mood report*
Animitta *(signless)*	*Without sign; free of conditioned "marks"*	*When distinguishing signless calm vs spacing out*
Suññata *(void/emptiness)*	*Void of self/ownership; empty of whatever is not present*	*Caution students: use this as a lens, not a metaphysical slogan*
Appaṇihita *(desireless)*	*Without wishing/craving*	*When noting absence of leaning after fruition; brief, factual*
Nibbāna-dhātu	*Element of Nibbāna (with/without residue)*	*Advanced debriefs only; never for identity talk*

(Sources: CMA glossary; Vism. XVI; debrief protocols in teacher handbooks. Keep all mentions short, ownerless, and tied to review rather than storytelling.)

All four tables are print-ready. Keep the "teacher-only" guardrails on fruition and cessation, and for the love of all that is wholesome, don't turn abhiññā into a talent show.

Answer Keys (consolidated)

- ***T/F:*** *1 T, 2 F, 3 T, 4 F, 5 T, 6 F, 7 F, 8 T, 9 T, 10 F.*
- ***Fill-ins:*** *as given under items.*
- ***Matching:*** *A-6, B-9, C-4, D-1, E-2, F-7, G-10, H-5, I-3, J-8.*
- ***Diagram:*** *correct arrows and labels as specified.*

- ***Short Answers (model points):*** *Cessation is restricted due to prerequisites and risk of misclassification; ethically, adopt humility and supervision. "Unconditioned" keeps reviews from looking for conditioned markers.*

- ***Quick Quiz (sample answers):*** *1) Only anāgāmī/arahant with full jhāna mastery. 2) Two or three fruitions. 3) Fifth jhāna. 4) One moment of anāgāmī or arahatta fruition. 5) "Unconditioned" (asaṅkhata).*

Source cues used: A Comprehensive Manual of Abhidhamma (Bhikkhu Bodhi) for path→fruit→cessation sequencing and abhiññā; internal practice handbooks for teacher cautions and practical orientation.

Five Case Studies — Cessation & Direct Knowledges (context-only, real time)

*These are **safety-first**, classroom-ready drills that keep attention on the Four Truths tasks, not on chasing rare attainments. Cessation and the five abhiññā are included for doctrinal literacy only. Anything beyond calm/insight basics is strictly teacher-guided.*

1) "Unusually quiet sit" → steady review, no self-diagnosis

Situation. *After a 25-minute sit, everything felt extremely still. The mind wants a grand label.*
Aim. *Convert excitement into a **clean review**: verify causes and ethical outcomes, not titles.*
Protocol (4–6 min).

1. ***Anchor (60 s):*** *breath at one spot; feel posture.*

2. ***Hinge check (90 s):*** *name two moments where feeling (vedanā) did **not** recruit craving.*

3. ***Ethics link (90 s):*** *write one truthful sentence you'll use today under pressure.*

4. ***Review (60 s):*** *fill micro-log; if the event felt unusual, book a teacher check-in.*

   Map. *Insight tasks; reviewing mastery; Seven Purifications as guardrails.*

   Markers. *Less reactivity later that day; simpler speech; no urge to make claims.*

   Cautions. *No self-diagnosing fruition/cessation. Keep descriptions factual.*

   Micro-log. `Quiet sit | 2× vedanā→no taṇhā | speech: "Here's what I know" | reactivity ↓`

2) "Pushing depth" impulse → design a steady plan, not thrills

Situation. *You want to force longer sits and chase the last stillness again.*

Aim. *Replace pushing with a* ***7-day steady plan*** *that builds reliability.*

Protocol (daily 6–8 min).

- ***Day 1–2:*** *6-min breath to access; 60-s ethics cue before work.*

- ***Day 3–4:*** *keep the same dose; add 2 chains of "door→contact→feeling→leaning."*

- ***Day 5–7:*** *one mettā minute before breath; same review checklist.*

  Map. *Purification of Mind → View → Way; avoid path/not-path confusion.*

  Markers. *Consistent access; calmer emails; fewer "one more minute" bargains.*

  Cautions. *If sits become odd or disorienting, shorten and consult a teacher.*

  Micro-log. `Day __ | dose kept | access Y/N | 1 ethical sentence used | urges ↓`

3) "Blank spot?" during practice → safety screen + teacher handoff

Situation. *You noticed a brief discontinuity; unsure if it was a micro-nap, spacing out, or something else.*

Aim. Document, don't dramatize. *Rule out mundane causes; hand to teacher for interpretation.*

Protocol (3–5 min).

1. ***Record facts:*** *time, posture, object, prior sleep, caffeine, meds, diet.*

2. ***Describe precisely:*** *before/after sensations, duration estimate, any startle or heat/cool.*

3. ***Function check:*** *the rest of the day, was conduct steadier or spacier?*

4. ***Next step:*** *keep sits short for 48 hours; send notes to teacher.*

   Map. *Diagnostic use of the Seven Purifications; "evidence, not labels."*

   Markers. *Clear notes; stable daily behavior; no compulsion to repeat.*

   Cautions. *Zero DIY attempts at "reproducing" blankness. If fainting or health issues are suspected, tell an adult/clinician.*

   Micro-log. `Discontinuity? | facts logged | sits short | teacher pinged | behavior steady`

4) Reading about abhiññā → keep them in the doctrine box

Situation. *You saw a list of the five direct knowledges and got curious.*
Aim. *Put* ***context*** *around them; keep practice on ethics, calm, and insight.*
Protocol (study + 4-min drill).

- ***Study note:*** *The five abhiññā are* ***mundane****, require deep jhāna mastery; the sixth is supramundane taints-destruction. They are not training targets in this course.*

- ***Drill (4 min):*** *1 min breath; 2 min note two real chains (e.g., "ping→pleasant→reach"); 1 min write one kind act you'll do today.*
  Map. *Calm supports insight; insight supports conduct; abhiññā are side-context, not goals.*
  Markers. *Attention returns to everyday tasks; less fantasy-planning.*
  Cautions. *No experiments, no visualizations to "trigger powers."*
  Micro-log. `Abhiññā curiosity | doctrine only | 2 chains seen | 1 kind act planned`

5) Verified noble disciple (teacher-confirmed) → phala-samāpatti framed safely

Situation. *Under supervision, a practitioner with verified path wants to stabilize* ***fruition attainment****.*
Aim. *Keep it brief, ethical, teacher-led; use reviewing to link peace to conduct.*
Protocol (teacher-guided only, 6–8 min).

1. ***Resolution:*** *short entry; set a conservative duration.*

2. ***Entry/exit as instructed*** *by teacher.*

3. ***Review (2–3 min):*** *note clarity, quiet, and one concrete behavior you'll change today.*
   Map. *Fruition for stabilization; humility; ethics as proof of learning.*
   Markers. *Gentle afterglow; kinder speech; simpler choices.*
   Cautions. *Never self-certify; never instruct peers; all steps logged with teacher.*
   Micro-log. `Guided phala | brief | review→1 behavior | humility kept`

Red-flag list (pause and consult)

- *Obsession with labels and levels; dramatic claims; skipping ethics; trying to induce "shutdowns"; sleep deprivation to force states.*

- *If any appear,* ***stop****, shorten sits, and speak to a qualified teacher.*

One-line evidence template

```
Time | Situation | Object | Chain seen (A→B→C) | Did craving recruit? (Y/N) | Behavior shift
```

These cases keep your practice sane: ***steady object, clear ethics, plain evidence.*** *Understanding the rare peaks is useful;* ***chasing*** *them is not.*

Ch. 9 — Satipaṭṭhāna Micro-Labs (5–12 min)

Brief. *Build reliable, short drills for kāyā/vedanā/citta/dhammā-nupassanā, mapped to your day. (We keep doctrine-accurate object definitions from Vols. 2–3, now applied as practice.)*
Modern hook. *"Desk-sit": breath/posture labels → tone check → mind-state → hindrances panel.*

Orientation

Satipaṭṭhāna is not a marathon; it's a set of short, exact skills you can run anywhere. We keep the classical four frames of mindfulness straight: kāyānupassanā (body as body), vedanānupassanā (feeling-tone), cittānupassanā (mind-state), and dhammānupassanā (categories like hindrances, aggregates, sense-bases). Here we turn doctrine into reliable micro-labs you can plug into a day: desk, commute, or corridor. Each drill keeps the object definitions clean from Vols. 2–3, privileges plain experience over narrative, and ends with a behavior check (because right view should show up in speech and choices).

Diagram Hook

Plate V8.9a — "Desk-Sit Flow (5–12 min)."
Left-to-right swimlane with labels outside: Posture/Breath label → Tone check (vedanā) → Mind-state tag (citta) → Hindrances panel (dhammā) → One coached action. Overlay: "Name what's present; don't fix what's not broken."
(Production spec: A4 landscape, PNG @300 dpi, sRGB, one overlay.)

Doctrinal Core

- ***Body as body (kāyānupassanā).*** *Whole posture, elements, breathing known "just as body," with clear comprehension (purpose, suitability, domain).*

- ***Feeling-tone (vedanā).*** *Pleasant/unpleasant/neutral noticed at contact before the story blooms.*

- ***Mind-state (citta).*** *Greedy/not-greedy, hateful/not-hateful, deluded/not-deluded; contracted/distracted; exalted/unequalled; collected/uncollected.*

- ***Dhammas.*** *Five hindrances; five aggregates; six sense-bases; seven awakening factors; Four Noble Truths.*

  Operational rule: *pick one frame, stay exact, finish with a tiny ethical action. No sign-chasing; no mixing frames mid-minute unless the drill calls for it.*

Practice Section (micro-labs you can run now)

Modern hook: the 6–8 min "Desk-Sit"

Flow (labels match Plate V8.9a):

1. ***Posture/Breath (60–90 s).*** *Name "sitting, upright; breath at nostrils." No counting unless scattered.*

2. ***Tone check (60–90 s).*** *Mark P/U/N at chest, face, hands. One label per breath.*

3. ***Mind-state tag (60–90 s).*** *Choose from: greedy/not-greedy; irritated/not-irritated; dull/bright; scattered/collected.*

4. ***Hindrances panel (60–90 s).*** *If present, name one (desire, ill will, sloth-torpor, restlessness-worry, doubt) and apply the standard antidote (see Table T V8.2).*

5. ***Behavior check (30–60 s).*** *One factual sentence you'll use next: e.g., "I'll ask for the missing data."*

Micro-Lab 1 — Kāyā: Posture + Elements (5 min)

- ***00:00–01:00*** *Posture: label "sitting, shoulders back, ground under."*

- ***01:00–03:00*** *Elements in three zones: seat (hardness), belly (motion), face (temperature).*

- ***03:00–04:00*** *Breath touches one point; keep posture tall.*

- ***04:00–05:00*** *Behavior line: "Stand, stretch, reply without jab."*

  Marker: *body felt directly, less fidgeting, speech gentler.*

Micro-Lab 2 — Vedanā: Tone-first (7 min)

- ***00:00–01:00*** *Anchor at nostrils.*

- ***01:00–04:00*** *Label P/U/N on breath and any urge (ping→pleasant→reach).*

- ***04:00–06:00*** *Watch two chains end without recruitment.*

- ***06:00–07:00*** *Behavior: close one non-work tab.*
  Marker: *shorter half-life of urges.*

Micro-Lab 3 — Citta: Mind-state Panel (5–6 min)

- ***00:00–01:00*** *Breath steady.*

- ***01:00–03:00*** *Name the dominant state each minute: irritated/not, greedy/not, dull/bright, scattered/collected.*

- ***03:00–05:00*** *If unwholesome, nudge one balancing factor (soften face for irritation, brighten gaze for dullness, narrow focus for scatter).*

- ***05:00–06:00*** *Behavior: draft one neutral sentence you will actually send.*
  Marker: *state named without drama; small correction sticks.*

Micro-Lab 4 — Dhammā: Hindrances Dashboard (10–12 min)

- ***00:00–02:00*** *Scan for the five hindrances; circle one.*

- ***02:00–06:00*** *Apply antidote precisely:*

  - *Desire → perception of unattractive or elements; timing limits.*

  - *Ill will → 3 min mettā ladder.*

  - *Sloth/torpor → brighten light; stand; white/light kasiṇa 2 min.*

  - *Restlessness-worry → widen field; lengthen exhale.*

  - *Doubt → map today's method in one sentence.*

- ***06:00–09:00*** *Check effect; if unchanged, switch tactic once only.*

- ***09:00–10:30*** *Note the related aggregate(s) most active (feeling/perception/formation).*

- ***10:30–12:00*** *Commit one small ethical action for the next hour.*
  Marker: *hindrance intensity number drops; plan executed.*

Micro-Lab 5 — Rotating Frames (8 min)

- ***2 min kāyā*** *posture + one element,*
- ***2 min vedanā*** *tone on breath and urge,*
- ***2 min citta*** *state tag,*
- ***2 min dhammā*** *quick hindrance check + antidote.*
  Marker: *clean transitions; no storylines.*

Assessment Pack

A) True/False (10)

1. *In kāyānupassanā the body is known as body without adding a self-story.* ***True***
2. *Feeling-tone labels should be delayed until after we decide what to do.* ***False***
3. *Mind-state tags include greedy/not-greedy and contracted/distracted.* ***True***
4. *The five hindrances belong under dhammānupassanā.* ***True***
5. *Mixing multiple frames every 10 seconds is recommended for beginners.* ***False***
6. *A behavior check at the end of a micro-lab is optional fluff.* ***False***
7. *Restlessness-worry often calms when we widen the attention field and lengthen the exhale.* ***True***
8. *In tone practice, neutral feeling is ignored because it's boring.* ***False***
9. *Doubt is a hindrance; naming today's method reduces it.* ***True***
10. *These micro-labs are meant to be short, repeatable, and ethics-linked.* ***True***

B) Fill-in-the-Blanks (10)

Word bank: kāyānupassanā; vedanā; cittānupassanā; dhammānupassanā; pleasant; unpleasant; neutral; hindrances; aggregates; behavior

1. *Body as body is _____.*

2. *Feeling-tone is _____.*

3. *Mind-state tagging belongs to _____.*

4. *Hindrances are classified under _____.*

5. *The three tones are _____ / _____ / _____.*

6. *Restlessness-worry is in the set of five _____.*

7. *Form, feeling, perception, formations, and consciousness are the five _____.*

8. *Each micro-lab ends with a small _____ check.*

Answer key: *1) kāyānupassanā 2) vedanā 3) cittānupassanā 4) dhammānupassanā 5) pleasant; unpleasant; neutral 6) hindrances 7) aggregates 8) behavior.*

C) Matching (10)

Match A–J to 1–10.

A. Kāyā posture label → 6

B. Elements scan → 1

C. Tone check → 9

D. Mind-state "not-irritated" → 4

E. Restlessness antidote → 7

F. Sloth/torpor antidote → 10

G. Ill-will antidote → 2

H. Desire antidote → 8

I. Doubt antidote → 5

J. Behavior check → 3

1. *Hardness, temperature, motion in zones*

2. Three minutes of mettā ladder

3. One factual sentence for next action

4. Cittānupassanā tag

5. State today's method in one line

6. "Sitting, upright, breathing here"

7. Widen field, lengthen exhale

8. Unattractive perception or elements; limit setting

9. Label P/U/N before storyline

10. Brighten light, stand, or brief light-kasiṇa

Key: *A-6, B-1, C-9, D-4, E-7, F-10, G-2, H-8, I-5, J-3.*

D) Label-the-Diagram (1)

On Plate V8.9a "Desk-Sit Flow," label each stage (Posture/Breath → Tone → Mind-state → Hindrances → Behavior). Add a small side note: "Stay with one frame per minute."

E) Short Answer (2)

1. In two sentences, explain why labeling tone before storyline reduces reactivity.

2. Give one example of a mind-state tag and a matching, gentle correction.

Model points:

1. Feeling-tone is the hinge to craving; seeing it early interrupts the reflex to grasp or push away.

2. "Scattered → choose one object and narrow for 90 seconds."

F) Scenario Case (1)

"Desk-Sit under fire." *You have 7 minutes before presenting. Run the Desk-Sit flow. Report: posture label, one tone label that mattered, the mind-state you found, which hindrance was present, the antidote you used, and the exact sentence you opened with.*

G) Micro-Log (1)

```
Time | Frame used (kāyā/vedanā/citta/dhammā) | Tone (P/U/N) | Mind-state tag | Hindrance named | Antidote | One behavior I did
```

H) Quick Quiz (5)

1. *Name the four satipaṭṭhāna frames.*
2. *What are the five hindrances?*
3. *Give one standard antidote for sloth-torpor.*
4. *What's the benefit of a behavior check at the end of a sit?*
5. *Which frame includes aggregates and awakening factors?*

Keys: *1) body, feeling-tone, mind-state, dhammas. 2) desire, ill will, sloth-torpor, restlessness-worry, doubt. 3) Brighten, stand, white/light object, fresh air. 4) Converts clarity into conduct; verifies learning. 5) Dhammānupassanā.*

Takeaway Box

- *Short, exact drills beat long, vague sits.*
- *Label tone first; name mind-state plainly; meet hindrances with known antidotes.*
- *End with one ethical action so mindfulness shows up where it counts.*

Figures & Tables (production briefs)

Figures (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay each)

1. ***Plate V8.9a*** *Desk-Sit Flow — overlay "One frame per minute."*

2. ***Plate V8.9b*** *Body Zones for Elements — seat/belly/face map; overlay "label without story."*

3. ***Plate V8.9c*** *Vedanā Map — P/U/N exemplars in office life; overlay "tone before storyline."*

4. ***Plate V8.9d*** *Mind-State Panel — greedy/irritated/dull/scattered vs not; overlay "name it to tame it."*

5. ***Plate V8.9e*** *Hindrances Dashboard — five tiles with antidote icons; overlay "pick one, apply one."*

Tables

- ***T V8.9.1*** *Micro-Lab Menu — duration | frame | steps | common errors | fix.*

- ***T V8.9.2*** *Hindrance → Antidote Cheatsheet — signature | primary antidote | backup | behavior cue.*

- ***T V8.9.3*** *Mind-State Lexicon — tag | somatic tell | gentle correction.*

- ***T V8.9.4*** *Tone Chains — context | A→B→C chain | how to notice earlier.*

- ***T V8.9.5*** *Behavior Closers — situation | one sentence to use | why it helps.*

T V8.9.1 — Micro-Lab Menu

Columns: duration | frame | steps | common errors | fix.

Duration	***Frame (what you're training)***	***Steps (do exactly this)***	***Common errors***	***Fix (coach line)***
30 s	*Door-first*	*1) Name the door out loud (eye/ear/nose/tongue/body/mind). 2) Note the object once. 3) Let go.*	*Skips door, jumps to story.*	*"Door before meaning."*
60 s	*Vedanā-first*	*1) Contact… 2) Tone: pleasant/unpleasant/neutral… 3) Hands off.*	*Calls emotion "feeling."*	*"Tone isn't emotion; keep it one word."*
60 s	*C2 intercept (vedanā → taṇhā)*	*1) Spot tone. 2) Name urge. 3) Swap in chanda (task-aim) and act.*	*Arguing with urge.*	*"Name it, swap it, move."*
90 s	*Two-Truths speech*	*1) Draft line in paramattha. 2) Add clean designation if needed. 3) Send.*	*Personalizing or blaming.*	*"Process phrase first; person phrase second."*
60 s	*Aggregate audit*	*1) List 3 aggregates now. 2) Cross out "I/me." 3) One next action.*	*Treating "mind" as container.*	*"Viññāṇa knows; it isn't a box."*
45 s	*Breath-sign rescue*	*1) One touch point. 2) Count 10 even breaths. 3) Drop counting, keep contact.*	*Forcing the breath.*	*"Attend, don't manage."*
45 s	*Light for torpor*	*1) Perception-of-light. 2) Straighten/stand. 3) Re-lock object.*	*Chasing visuals.*	*"Function over fireworks."*
60 s	*Mettā flash (anger)*	*1) Two lines to self/other. 2) Soften face/shoulders. 3) Return to task.*	*Using it to suppress truth.*	*"Warmth first, then say what's true and kind."*
2 min	*Present-arc DO map*	*1) Door. 2) Contact. 3) Tone. 4) Leaning. 5) Choice.*	*Writing a biography.*	*"One episode, five words."*
2 min	*Fivefold review micro*	*1) Object. 2) Factors present/absent. 3) Less urge? 4) Ethics spillover? 5) Tomorrow's tweak.*	*Big attainment story.*	*"Evidence beats narrative."*

T V8.9.2 — Hindrance → Antidote Cheatsheet

Columns: signature | primary antidote | backup | behavior cue.

Hindrance	***Signature (what it feels like)***	***Primary antidote***	***Backup***	***Behavior cue (one actionable line)***
Kāmacchanda	*Sticky pull to pleasant*	*32 parts / food-repulsiveness 30–60 s*	*Widen to evenness, then resume*	*"De-glamorize, then one clean task."*
Byāpāda	*Harsh edges, blame script*	*Two mettā lines; soften face*	*10 slow exhales; body scan chest→belly*	*"Warmth first, then say the fact."*
Thīna-middha	*Heavy, dim, smearing sign*	*Perception-of-light; stand/straighten*	*10 brisk breaths; cool water*	*"Light on, body up."*
Uddhacca-kukkucca	*Jittery, nitpicky, tab-hopping*	*Short-leash breath at one point*	*Narrow kasina dot for 60 s*	*"One touch point. Ten breaths."*
Vicikicchā	*Second-guessing method*	*Present-arc map for 60 s*	*Restate protocol once; continue*	*"Causes, not opinions."*
Pīti overload	*Giddy brightness*	*Broaden field; lengthen exhale*	*Count 10 slow breaths*	*"Trim energy, add calm."*
Flat calm → dull	*Even but sinking*	*Ping investigation, sit taller*	*Name three fresh details*	*"Curiosity up, posture up."*

T V8.9.3 — Mind-State Lexicon

Columns: tag | somatic tell | gentle correction.

Tag (student self-label)	***Somatic tell***	***Gentle correction (teacher phrase)***
Calm steady	*Soft eyes, even breath*	*“Good. Keep it effortless and awake.”*
Calm foggy	*Drooping lids, vague focus*	*“This is dullness, not depth. Light on, body up.”*
Wired	*Shallow chest breath, foot taps*	*“Short leash. One touch point for ten breaths.”*
Tight/aversive	*Jaw/shoulders clamped*	*“Soften face. Two mettā lines. Then speak simply.”*
Warm/open	*Chest ease, half-smile*	*“Stay kind and factual; don’t drift.”*
Proud	*Taller chest, performative tone*	*“Ownerless phrasing. Talk process, not ‘me.’”*
Uncertain/doubting	*Eye darting, sighing*	*“Name door→tone now. Follow the plan for 10 minutes.”*
Grief/heavy	*Sunken chest, long exhale*	*“Allow, name tone, one kind action. No fixing speech.”*
Excited	*Fast talk, quick gestures*	*“Slow one notch; pick a single next step.”*
Numb	*Flat face, absent gaze*	*“Find any live sensation at the nose or hand. Three breaths.”*

T V8.9.4 — Tone Chains

Columns: context | A→B→C chain | how to notice earlier.

Context	***A→B→C chain (tone → leaning → act)***	***How to notice earlier***
Email ping (sharp)	*Unpleasant → aversion script → snarky reply*	*Hear "sound," say tone, wait two breaths, draft two-line reply.*
Public praise	*Pleasant → basking/self-story → boasting*	*Name pleasant; add Two-Truths line; thank, return to agenda.*
Critique in meeting	*Unpleasant → defend self → interrupt*	*Label tone; ask one clarifying question first.*
Hunger at 4 pm	*Unpleasant (body) → grab sugar → crash*	*Note body tone; water + apple; schedule proper meal.*
Endless scrolling	*Pleasant/neutral → craving more → hours lost*	*Set 3-minute timer; name tone; exit app on cue.*
Multitask urge	*Agitated → scatter → errors*	*One task box, 10 breaths; then one micro-deliverable.*
Tight deadline	*Unpleasant → panic plan → freeze*	*Door-first triage; write 3 bullets; start the smallest.*
Family text flare	*Unpleasant → old story → harsh reply*	*Tone first; type draft, park 5 minutes; re-read for two-truths.*

T V8.9.5 — Behavior Closers

Columns: situation | one sentence to use | why it helps.

Situation	***One sentence to use (office-safe)***	***Why it helps (doctrinally)***
Ending a heated chat	*"Let's pause and return with one fact each."*	*Cuts aversion loop; restores present-arc causal talk.*
Declining gossip	*"I'd rather stick to what we know and what we need."*	*Two-truths guard; avoids diṭṭhi proliferation.*
Decision pending	*"Given the causes we see, I'll take step one today."*	*Re-anchors in DO; swaps fantasy for chanda.*
Meeting wrap	*"Action, owner, when. That's enough for today."*	*Volition clarified; reduces restless proliferation.*
Boundary set	*"I'm available X–Y; outside that I won't respond."*	*Clean sīla and right effort; reduces craving to please.*
Repair after mistake	*"I missed that; I've corrected it here."*	*Non-self speech; reduces conceit defense.*
Declining a shiny purchase	*"Not needed for function; I'll revisit in 48 hours."*	*Starves kāma-rāga; installs wise delay.*
When praised	*"Thanks; the conditions lined up."*	*Ownerless credit; weakens māna.*
Social media pull	*"One post to read, then I close."*	*Pre-sets volition; contains restless energy.*
Sleep procrastination	*"Lights out in 3; phone away now."*	*Protects sīla foundation; reduces torpor next day.*

These drop straight into Vol. 8 as teacher handouts. They keep students inside observable evidence, not mystical storytelling, and they give you something sharper than "just be mindful," which is code for "wing it."

Answer Keys (consolidated)

- ***True/False:*** *1 T, 2 F, 3 T, 4 T, 5 F, 6 F, 7 T, 8 F, 9 T, 10 T.*

- ***Fill-ins:*** *as provided in section B.*

- ***Matching:*** *A-6, B-1, C-9, D-4, E-7, F-10, G-2, H-8, I-5, J-3.*

- ***Diagram:*** *posture/breath → tone → mind-state → hindrances → behavior; note "one frame per minute."*

- ***Short answers (model):*** *see points above.*

- ***Scenario & Micro-Log:*** *credit minute-by-minute specificity and an actual behavior shift (e.g., neutral opener used).*

Five Case Studies — Satipaṭṭhāna Micro-Labs (real time)

Each case uses one primary satipaṭṭhāna frame (sometimes two in sequence), runs in 5–12 minutes, and ends with a concrete behavior shift. Keep labels plain: body as body, tone as tone, mind as mind, dhammas as categories. No hunting for "special experiences."

1) "Desk-sit before a call" — Full flow (kāyā → vedanā → citta → dhammā)

Situation. *Ten minutes before presenting; chest tight; mind busy.*
Protocol (8–10 min).

- *0:00–1:30* ***Kāyā.*** *Label posture: "sitting, upright; feet grounded." Feel seat hardness, belly motion, face temperature.*

- *1:30–3:30* ***Vedanā.*** *Mark tones at chest/face/hands as pleasant, unpleasant, or neutral on each breath. One label per exhale.*

- *3:30–5:30* ***Citta.*** *Tag mind-state: irritated/not, greedy/not, dull/bright, scattered/collected. Stay factual.*

- *5:30–7:30* ***Dhammā (hindrances).*** *Name if present: desire / ill will / sloth-torpor / restlessness-worry / doubt. Apply one antidote: widen field + longer exhale for restlessness; brief mettā for ill-will; stand/brighten for torpor.*

- *7:30–9:30* ***Behavior line.*** *Write your first sentence for the call, fact-based and neutral.*
  Markers. *Breath steadies; tone clarity rises; one hindrance drops 2–4 points; opener ready.*
  Common pitfall. *Mixing labels too fast. Keep one frame per minute.*
  Micro-log. `Pre-call | frames: K→V→C→D | hindrance: worry 6→3 | opener drafted`

2) "Commute neck ache" — Body as body (kāyānupassanā + elements)

Situation. *Bus ride; neck and shoulder tension; storylines about the day start.*
Protocol (5–7 min).

- *0:00–1:00* ***Posture.*** *"Sitting; shoulders back; crown tall."*
- *1:00–4:00* ***Elements in three zones.*** *Neck/shoulders: hardness/softness; chest: motion; cheeks: temperature. Label only elements, not "pain" or "my issue."*
- *4:00–6:00* ***Breath touch.*** *One point at nostrils; let neck soften on the exhale.*
- *6:00–7:00* ***Behavior line.*** *"On arrival: stretch 30 seconds before opening mail."*
  Markers. *Less guarding; fewer story loops; posture corrects itself.*
  Common pitfall. *Slipping into aversion toward sensation. Stay with elements.*
  Micro-log. `Commute | kāyā+elements | guarding ↓ | did arrival stretch`

3) "Ping → reach" loop while working — Tone first (vedanānupassanā)

Situation. *Notification pings; hand reaches for phone reflexively.*
Protocol (6–8 min).

- *0:00–1:00* ***Anchor.*** *Two slow breaths at one spot.*
- *1:00–4:00* ***Tone labeling.*** *For each urge cycle: "sound → pleasant → leaning," or "image → unpleasant → tightening." Mark P/U/N without fixing anything.*
- *4:00–6:00* ***Chain watch.*** *Catch two cycles where feeling does not recruit craving; hands stay on keyboard.*
- *6:00–8:00* ***Behavior line.*** *Set 20-minute notification batch or DND until task end.*
  Markers. *Shorter urge half-life; fewer mid-sentence checks.*
  Common pitfall. *Judging yourself for liking pings. Just map the hinge: feeling → craving.*
  Micro-log. `Work block | vedanā | 3 chains mapped | 2 non-recruits | DND on`

4) "Irritated at a message" — Mind-state panel (cittānupassanā)

Situation. *A teammate's text lands harsh; heat in face; urge to retort.*

Protocol (5–6 min).

- *0:00–1:00* ***Breath settle.*** *Two even breaths; eyes soften.*

- *1:00–3:00* ***Citta tags.*** *Each minute choose one pair: irritated/not; greedy/not; dull/bright; scattered/collected. Stay with the dominant tag.*

- *3:00–5:00* ***Gentle correction.*** *If irritated: 90-second mettā for self → teammate. If scattered: narrow to breath at nostrils. If dull: brighten posture/light.*

- *5:00–6:00* ***Behavior line.*** *Draft a factual question; schedule send +10 minutes.*

  Markers. *Tag accepted without drama; correction holds; reply becomes specific.*

  Common pitfall. *Arguing with the tag. Name it, nudge it, move on.*

  Micro-log. `Message spike | citta: irritated→softer | reply scheduled | facts only`

5) "Midday brain fog" — Dhammas: hindrances dashboard

Situation. *Post-lunch slump; tabs multiply; nothing moves.*

Protocol (8–12 min).

- *0:00–2:00* ***Scan five hindrances.*** *Pick the loudest.*

- *2:00–6:00* ***Apply the antidote precisely.***

  - *Sloth-torpor → stand, bright light, 2-min light/white kasina; cool water.*

  - *Restlessness-worry → widen field; count 1–5; longer exhale.*

  - *Desire → unattractive perception on the snack; elements in mouth/belly.*

  - *Ill will → 3-min mettā ladder.*

  - *Doubt → write today's one-line method and keep it.*

- *6:00–9:00* ***Check and adjust once.*** *If no change, switch to backup antidote.*

- *9:00–12:00* ***Behavior line.*** *Commit to one 20-minute focus block; close two tabs.*
  Markers. *Hindrance number drops by 2–4; one task started; tabs reduced.*
  Common pitfall. *Cycling between three antidotes. Choose one, test it, then one backup only.*
  Micro-log. `Midday fog | hindrance: torpor 7→3 | stood+light kasina | 20-min block started`

One-line evidence template

`Time | Frame used (kāyā/vedanā/citta/dhammā) | Hindrance seen | Antidote | Tone shift (P/U/N) | Behavior I did`

Run one case per day for a week. Keep it boring, clean, and measurable. Your calendar and your sent-emails folder should show the results, not your imagination.

Ch. 10 — Designing Your Week: Temperament → Object → Routine

Brief. *Use temperament cues to select meditation objects and stitch a weekly schedule (workdays vs. weekends); encode "recovery" blocks and troubleshooting. (Practice chapter is a summary for selection & progress.)*
Modern hook. *Build a 7-day plan with one anchor sit + 3 micro-drills/day.*

Orientation

You don't need a monastery calendar to practice; you need a sane week. This chapter turns the Abhidhamma's "choose objects by temperament, then develop calm and insight" into a 7-day planner with one anchor sit and three micro-drills per day, plus recovery blocks for when the mind is a gremlin. The Saṅgaha's practice chapter exists exactly for this bridge from theory to lived cultivation, summarizing methods, stages, and the wrap-up on paths, fruition, and cessation. We'll borrow its backbone and keep it pragmatic.

Diagram Hook

Plate V8.10a — "Temperament → Object → Week Map."
Swimlanes: Temperament tile → Primary objects → Workdays plan → Weekend plan → Recovery swaps → Troubleshooting gate. Overlay: "Plan the week, not your fantasies."

Doctrinal Core

- ***Temperaments (carita).*** *Six classic types: lustful, hateful, deluded, faithful, intellectual, discursive. Objects are recommended accordingly.*

- ***Suitability mapping (sappāya).***
    - *Lustful → ten foulness + mindfulness of body (32 parts).*
    - *Hateful → four illimitables + the four colored kasiṇas.*
    - *Deluded + Discursive → mindfulness of breathing; for kasiṇas use wide target for deluded, small for discursive.*
    - *Faithful → six recollections (Buddha… peace).*
    - *Intellectual → recollection of death, peace, loathsomeness of food, and four-elements analysis.*
    - *Remaining subjects are generally suitable for all.*
- ***Development stages.*** *Preliminary → access → absorption; three signs (parikamma, learning, counterpart) govern progress, and 22 subjects mature with a counterpart sign.*
- ***Calm and insight as the two tracks.*** *Calm steadies attention; insight sees the three marks. The Saṅgaha here is a terse digest of the Visuddhimagga's method.*

Practice Section

Modern hook: "One anchor sit + three micro-drills per day"

Anchor sit (10–20 min, mornings). *Use your temperament's primary object (below).*

Micro-drills (3× 3–6 min): *one vedanā check around notifications, one citta tag before writing messages, one dhammā antidote pass when hindrances spike (see T V8.10.2).*

Step 1 — Pick your primary object by temperament

- ***Lustful (rāga-carita).*** *32-parts or foulness; element notes on torso when squeamish.*
- ***Hateful (dosa-carita).*** *Mettā as default; colored kasiṇa plate for days you're too prickly for people.*
- ***Deluded (moha-carita).*** *Mindfulness of breathing; keep the breath simple and close. Wide kasiṇa only if you must switch.*

- ***Discursive (vitakka-carita).*** *Mindfulness of breathing; small visual target if you use kasiṇa.*

- ***Faithful (saddhā-carita).*** *Six recollections; rotate Buddha/Dhamma/Saṅgha with sīla, cāga, upasamā.*

- ***Intellectual (buddhi-carita).*** *Death recollection, peace recollection, loathsomeness of food perception, or four-elements analysis.*

Step 2 — Stitch a 7-day planner

Template (workdays).

- ***Anchor sit:*** *12–18 min before email.*

- ***Drill A (late morning):*** *Vedanā label on pings (2–4 min).*

- ***Drill B (mid-afternoon):*** *Citta tag + gentle correction (3–5 min).*

- ***Drill C (pre-close):*** *Hindrance dashboard + one antidote (3–6 min).*

Template (weekends).

- *Anchor sit goes to 20–30 min if steady.*

- *Swap one micro-drill for* ***walking elements*** *or a brief recollection session.*

Step 3 — Recovery blocks and swaps

- ***If sensual desire bites:*** *swap to asubha or 32-parts for 3 minutes; return to main object.*

- ***If ill-will spikes:*** *3-minute mettā ladder; only then resume breath.*

- ***If foggy or hyper-thinky:*** *keep breath; reduce scope; or use wide vs. small kasiṇa per your type.*

Step 4 — Troubleshooting (quick gates)

- ***Upakkilesa flare (brightness, rapture, etc.):*** *name it, see the three marks, back to base within 60 s.*

- ***Hindrance won't budge:*** *apply the matching remedy sheet (T V8.10.2).*

- ***Access keeps slipping:*** *shorten sits; guard the nimitta as per three-stage development.*

Real-life examples (mapped)

- ***Office Slack storm → vedanā drill.*** *Ping→pleasant→leaning; label and don't recruit craving; leave Slack closed 20 minutes.*

- ***Snarky email urge → citta tag.*** *"Irritated/not"; 90-second mettā; send a facts-only opener.*

- ***Post-lunch slump → dhammā antidote.*** *Sloth-torpor → stand, light, 2-min light-kasiṇa, then a 20-minute focus block.*

- ***Commute anxiety → breath default.*** *Narrow to nostrils; if hatred at crowd, jump to mettā for 2 minutes.*

Assessment Pack

A) True/False (10)

1. *Temperament guides object selection in the Saṅgaha's meditation chapter.* ***True.***

2. *Lustful temperament is advised to use loving-kindness as a first-line object.* ***False.*** *Foulness/32-parts are primary.*

3. *Breath suits both deluded and discursive temperaments.* ***True.***

4. *Colored kasiṇas are unsuitable for hateful types.* ***False.*** *They are suitable.*

5. *The counterpart sign appears in all 40 subjects.* ***False.*** *22 subjects.*

6. *The practice chapter concludes with paths, fruition, and cessation.* ***True.***

7. *Wide kasiṇa is better for discursive temperament.* ***False.*** *Small for discursive, wide for deluded.*

8. *Preliminary → access → absorption describes development.* ***True.***

9. *Intellectual temperament fits death and peace recollections.* ***True.***

10. *All remaining subjects are suitable for all temperaments.* ***True.***

B) Fill-in-the-Blanks (10)

Word bank: rāga-carita; dosa-carita; moha-carita; vitakka-carita; saddhā-carita; buddhi-carita; asubha; kāyagatā-sati; anāpānasati; appamaññā

1. *Lustful temperament = _____.*

2. *Its primary objects are _____ and _____.*

3. *Hateful temperament = _____ and suits the four _____.*

4. *Deluded and discursive suit _____.*

5. *Faithful temperament = _____; try the six recollections.*

6. *Intellectual = _____; add elements analysis.*

Key. *1) rāga-carita 2) asubha, kāyagatā-sati 3) dosa-carita, appamaññā 4) anāpānasati 5) saddhā-carita 6) buddhi-carita.*

C) Matching (10)

Match temperament to object(s).

A. rāga-carita → 5

B. dosa-carita → 3

C. moha-carita → 10

D. vitakka-carita → 8

E. saddhā-carita → 1

F. buddhi-carita → 7

G. Deluded target size → 2

H. Discursive target size → 9

I. Universals (suitable for all) → 6

J. Breath's role in week plan → 4

1. *Six recollections*

2. *Wide kasiṇa*

3. *Illimitables or colored kasiṇas*

4. *Morning anchor sit default for fog/spin*

5. *Foulness + 32-parts*

6. *“Remaining subjects” bucket*

7. *Death/peace/loathsome food/elements*

8. *Breath; small kasiṇa if visual aid*

9. *Small kasiṇa*

10. *Breath as default*

Key. *A-5, B-3, C-10, D-8, E-1, F-7, G-2, H-9, I-6, J-4.*

D) Label-the-Diagram (1)

On Plate V8.10a, label: Temperament tile → Object set → Workdays plan → Weekend plan → Recovery swaps → Troubleshooting gate.

Expected note: *“One anchor sit + 3 drills/day.”*

E) Short Answer (2)

1. *Why does breath suit deluded and discursive temperaments?*
   Model points: *Simple, steady object; trims speculation and fog; explicitly listed as suitable.*

2. *Give a safe recovery swap when ill-will surges mid-day, and why.*
   Model points: *2–3 minutes mettā before returning to anchor; canonical suitability for hateful temperament.*

F) Scenario Case (1)

“Thursday crunch.” *You’re discursive and spinning on a deck. Draft a 6-hour micro-plan: show the anchor sit, three drills, and one recovery swap if breath slips. Explain why your chosen small kasiṇa helps your temperament.* ***Rubric:*** *temperament→object correctness; time boxes; one measurable behavior (e.g., DND window).*

G) Micro-Log (1)

`Day | Temperament | Anchor object | Drills done (A/B/C) | Hindrance seen | Swap used | One behavior I did`

H) Quick Quiz (5)

1. *Name the six temperaments.*

2. *Which objects are first-line for lustful temperament?*

3. *Which two temperaments are paired with breath?*

4. *What are the three development stages?*

5. *How many subjects mature with a counterpart sign?*

Keys. *1) lustful, hateful, deluded, faithful, intellectual, discursive. 2) foulness and 32-parts. 3) deluded and discursive. 4) preliminary, access, absorption. 5) twenty-two.*

Takeaway Box

- *Pick your object by temperament, not by mood.*

- *Build a boring, repeatable week: one anchor sit, three micro-drills.*

- *When the mind tilts, swap to the suited antidote, then go back to plan.*

Figures & Tables (production briefs)

Plates (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay each)

- ***V8.10a*** *Temperament → Object → Week Map. Learning goal: see the flow from disposition to routine.*
- ***V8.10b*** *Object Wheel by Temperament. Six wedges with canonical objects. Purpose: quick picking aid.*
- ***V8.10c*** *Workday vs Weekend Timeline. Stacked bars for anchor + drills + recovery.*
- ***V8.10d*** *Troubleshooting Gate. Ten upakkilesa and five hindrances with "fix in 60 s."*
- ***V8.10e*** *Three-Stage Development Strip. Preliminary → access → absorption with nimitta notes.*

Tables

- ***T V8.10.1*** *Weekly Planner Grid — day | anchor object | drill A/B/C | recovery swap | behavior line.*
- ***T V8.10.2*** *Hindrance → Antidote Cheatsheet — hindrance | primary remedy | backup | when to switch.*
- ***T V8.10.3*** *Temperament → Object Map — as per canonical suitability lines.*
- ***T V8.10.4*** *Breath Protocols for Deluded/Discursive — attention width, count-optional, failover to kasiṇa size.*
- ***T V8.10.5*** *Development & Signs — stage | signs present | common errors | coach cue.*

T V8.10.1 — Weekly Planner Grid

Columns: day | anchor object | drill A/B/C | recovery swap | behavior line.

Day	***Anchor object***	***Drill A / B / C***	***Recovery swap***	***Behavior line***
Mon	*Breath at nostril point*	*A: 30 breaths count-optional • B: door→tone micro-map 60 s • C: 2-min noting*	*If foggy: perception-of-light 30 s*	*“Even, effortless contact.”*
Tue	*Body parts recollection (any 5)*	*A: list 5 parts • B: 10 breaths • C: return to part-list*	*If aversive: 2 mettā lines*	*“Name parts, not people.”*
Wed	*Mettā*	*A: self/other 2 lines • B: breath 20 cycles • C: gentle posture check*	*If sleepy: stand + 10 brisk breaths*	*“Warmth first, then facts.”*
Thu	*Element analysis (touch points)*	*A: hardness/temperature sweep • B: breath • C: note urges*	*If scattered: small kasiṇa dot*	*“Feel qualities, not ideas.”*
Fri	*Death recollection (2 lines)*	*A: recite • B: breath 20 • C: simple next action*	*If restless: short-leash breath*	*“Certain end, kind action now.”*
Sat	*Ānāpāna + satipaṭṭhāna*	*A: 5 min breath settle • B: shift to noting • C: review 60 s*	*If sticky bliss: widen field*	*“Settle, then cut.”*
Sun	*Fivefold micro-review*	*A: object • B: factors ± • C: ethics spillover*	*If vague: name evidence only*	*“Evidence beats narrative.”*

Class cue: start most sits with 3–5 minutes of breath before switching modes. Keep a weekly craving/urge log to track vedanā→taṇhā.

T V8.10.2 — Hindrance → Antidote Cheatsheet

Columns: hindrance | primary remedy | backup | when to switch.

Hindrance	***Primary remedy***	***Backup***	***When to switch***
Kāmacchanda (sensual pull)	*Body parts or food-repulsiveness for de-glamorizing*	*Broaden to even field, then breath*	*If hostility appears, pivot to mettā.*
Byāpāda (ill will)	*Mettā two lines, soften face/shoulders*	*Long exhale x10, chest-to-belly scan*	*If sleepiness creeps in, brighten with light-perception.*
Thīna-middha (sloth/torpor)	*Perception-of-light; stand, breathe briskly*	*Short-leash breath on one point*	*If agitation replaces dullness, drop energy and stabilize.*
Uddhacca-kukkucca (restlessness/worry)	*Narrow the object (small dot or nostril point)*	*Count-optional breath 30 cycles*	*If tightness increases, widen briefly, then return.*
Vicikicchā (doubt)	*One stable protocol: door→tone→urge map 60 s*	*Re-state method once; continue*	*If doubt persists, lean on sustained application continuity.*
Pīti overdrive	*Lengthen exhale, broaden attention*	*Ten slow breaths*	*If pride stories start, ownerless phrasing and return to work.*

Canon cue: sloth/torpor is countered by activating vitakka; sustained application steadies wavering that feeds doubt.
Hindrances block jhāna and wisdom; energy calms the heavy pair, calm settles the jittery pair.

T V8.10.3 — Temperament → Object Map

Canonical suitability lines, with safe classroom notes.

Temperament	***Suited objects***	***Classroom note***
Lustful	*The ten foulnesses; mindfulness of body parts*	*Use when sticky desire loops; keep language clinical.*
Hating	*Four appamaññā (brahmavihāra); four colored kasiṇas*	*Mettā first, or gentle color kasina.*
Deluded	*Mindfulness of breathing*	*Prefer wide field; breath steadies fog.*
Discursive	*Mindfulness of breathing*	*Prefer small target to reduce proliferation.*
Faithful	*Six recollections (Buddha… etc.)*	*Good start/end caps for sits.*
Intelligent	*Death, peace, loathsomeness-in-food, four-elements analysis*	*Keep it precise; avoid abstractions.*
All types	*Remaining subjects as suitable*	*Flex category.*
Size tip	*Wide kasiṇa for deluded; small for discursive*	*Use this as breath failover if needed.*

T V8.10.4 — Breath Protocols for Deluded/Discursive

Attention width | count-optional | failover to kasiṇa size.

Temperament	***Attention width***	***Count-optional***	***Failover to kasiṇa size***
Deluded (moha-heavy)	*Start slightly wide around nostril region; include cool/warm contact*	*Use counting only to spark engagement, then drop*	*If hazy, shift to a wide light or earth disk; expand gradually.*
Discursive (vitakka-busy)	*Tighten to one touch point at the nostril*	*10-count sets to rein in scatter, then no-count*	*If talky mind persists, use a small kasina dot for 60–120 s, then return.*

House reminder: breath is precisely "attentiveness to the touch sensation… at the nostrils or upper lip." Keep it sensory.

T V8.10.5 — Development & Signs

Columns: stage | signs present | common errors | coach cue.

Stage	***Signs present***	***Common errors***	***Coach cue***
Access (upacāra)	*Object steady; thought manageable; early clarity*	*Treating mood as attainment*	*"Name object + factors; plan next sit."*
Counterpart sign stabilized	*Clear, clean image or tactile clarity; easy return*	*Chasing visuals*	*"Function over fireworks; keep continuity."*
Absorption (appanā)	*Unification, factors by jhāna; time control*	*Confusing bliss/nimitta with Nibbāna*	*"Absorb → emerge → review; Nibbāna is not rapture."*
Immaterial expansions	*Correct shift per formula (∞ space → …)*	*Spacing-out as "subtlety"*	*"Follow the exact sequence; keep clarity."*
Recollections track	*Faith, joy, steadiness without absorption*	*Over-claiming "jhāna" on recollections*	*"These are access-range supports; that's enough."*

Nimitta work includes learning to extend the counterpart sign; don't turn it into a talent show. Keep samatha as support; vipassanā does the cutting.

If anyone tries to convert this into a mystical scavenger hunt, remind them we're training skills, not auditioning for sainthood. Keep it simple, keep it observable, keep it ownerless.

Answer Keys (consolidated)

- ***True/False:*** *1 T, 2 F, 3 T, 4 F, 5 F, 6 T, 7 F, 8 T, 9 T, 10 T.*
- ***Fill-in-the-Blanks:*** *see B-Key above.*
- ***Matching:*** *A-5, B-3, C-10, D-8, E-1, F-7, G-2, H-9, I-6, J-4.*
- ***Diagram label:*** *as specified in D.*
- ***Short answers:*** *model points under E.*
- ***Quick Quiz:*** *see H-Keys with citations.*

One-page 7-Day Starter (copy into your planner)

- ***Mon–Fri anchor:*** *15 min on your primary object.*

- ***Drill A (10:30):*** *Vedanā label on notifications.*

- ***Drill B (14:30):*** *Citta tag + correction.*

- ***Drill C (17:30):*** *Hindrance check + antidote.*

- ***Sat/Sun anchor:*** *25 min; swap one drill for walking/elements.*

- ***Recovery rule:*** *if overwhelmed, do your temperament's swap for 2–3 min, then resume anchor. Canon supports the swap.*

Five Case Studies — Designing Your Week (Temperament → Object → Routine)

Each case pairs a classical temperament (carita) with a suitable primary object, then lays out a 7-day plan: one morning anchor sit + three micro-drills per day, plus recovery swaps and troubleshooting. All times are suggestions; swap to what your life tolerates.

1) Lustful temperament (rāga-carita) → 32-parts / asubha as primary

Context. *University senior keeps drifting into social-media and snack loops, especially at night.*

7-day plan (Mon–Sun).

- ***Anchor sit (06:45, 15–20 min).*** *32-parts scan from hair of the head to brain; finish with 60 s breath at nostrils.*

- ***Drill A (10:30, 3–4 min).*** *Vedanā check on phone pings: "sound → pleasant → leaning; not recruiting."*

- ***Drill B (14:30, 4–5 min).*** *Citta tag before messaging: greedy/not; scattered/collected; draft neutral line.*

- ***Drill C (21:30, 5–6 min).*** *Dhammā antidote: if desire spikes, 2–3 min elements in mouth/belly, then close apps.*

Recovery swaps.

- *Midday craving → 2 min asubha image (colorless, simple) then back to breath.*
- *Late-night grazing → brush teeth + 90 s elements; lights out.*

Troubleshooting. *If revulsion appears, shrink dose: switch to torso elements for two days, then resume 32-parts.*

Measurable markers. *2+ evenings without late snacks; screen time down 15%; fewer impulse DMs.*

Micro-log (one line/night).

```
22:15 | desire 7→3 | elements 2' | apps closed | sleep by 23:00
```

2) Hateful temperament (dosa-carita) → mettā + colored kasiṇa

Context. *Product manager gets prickly with teammates; hard time de-escalating.*

7-day plan.

- ***Anchor sit (07:10, 12–18 min).*** *Mettā ladder: self → benefactor → neutral → difficult coworker; keep phrases plain.*
- ***Drill A (11:45, 3 min).*** *Vedanā label during Slack: note unpleasant tone before replying.*
- ***Drill B (15:00, 4–5 min).*** *Colored kasiṇa (blue/green card) for steadiness when too reactive for people.*
- ***Drill C (17:30, 3–4 min).*** *Hindrances panel: if ill-will, 90 s extra mettā then write one factual request.*

Recovery swaps.

- *Heat spike → 2 min mettā, 2 min color disk, then re-enter the thread.*
- *If sarcasm keeps leaking → schedule "send later" by 10–20 min.*

Troubleshooting. *Near-enemy mushiness: cap mettā at 7–10 min; test with one precise boundary in the next meeting.*

Measurable markers. *50% fewer sharp replies; one clear request per conflict.*

Micro-log.

```
15:40 | ill-will 6→3 | color disk 3' | reply = facts + request
```

3) Deluded temperament (moha-carita) → ānāpāna (breath) + wide kasiṇa backup

Context. *Junior developer feels foggy afternoons; mind drifts, tabs multiply.*

7-day plan.

- ***Anchor sit (06:30, 18–22 min).*** *Breath at nostrils; count 1–5 for first 3 minutes, then drop counting.*
- ***Drill A (10:15, 3–4 min).*** *"Door→contact→feeling" naming on any distraction.*
- ***Drill B (14:00, 5–6 min).*** *Wide white/light kasiṇa if foggy; otherwise breath refresh.*
- ***Drill C (16:45, 3–4 min).*** *Hindrances dashboard: if torpor, stand, brighten light, 2-min light kasiṇa.*

Recovery swaps.

- *If breath feels too subtle → 3 min wide kasiṇa then return to breath.*
- *If spacing-out repeats → shorten anchor to 12–15 min for two days.*

Troubleshooting. *Dullness ≠ calm; keep eyes slightly open and lift posture.*

Measurable markers. *Two 25-min focus blocks completed daily; fewer blank stares at 15:00.*

Micro-log.

```
14:05 | fog 7→4 | wide-light 4' | resumed code 25'
```

4) Discursive temperament (vitakka-carita) → ānāpāna + small kasiṇa

Context. *Analyst overthinks slides; inner monologue won't shut up.*

7-day plan.

- ***Anchor sit (07:00, 15–20 min).*** *Breath; add a pea-sized black or white dot 2–3 min to gather attention, then back to breath.*
- ***Drill A (11:00, 3–4 min).*** *Citta tag: scattered/collected; if scattered, narrow field for 90 s.*

- ***Drill B (13:30, 3–4 min).*** *"One-sentence now" drill: write the next single declarative slide line.*

- ***Drill C (18:00, 4–5 min).*** *Path/not-path check: name fireworks or rabbit holes, return to the task.*

Recovery swaps.

- *Thought torrent → 2 min small-dot kasiṇa, then breath.*

- *If planning invades sit → keep a notepad; jot one line, drop it, resume.*

Troubleshooting. *Don't punish thinking; corral it with a small object and resume.*

Measurable markers. *Slide deck advances daily; fewer "revise loop" passes.*

Micro-log.

```
13:35 | scatter→collected | small dot 2' | wrote key line
```

5) Faithful temperament (saddhā-carita) → six recollections rotation

Context. *Community volunteer thrives on meaning but drifts without structure.*

7-day plan.

- ***Anchor sit (06:20, 14–18 min).*** *Rotate: Buddha → Dhamma → Saṅgha → sīla → cāga → peace (upasamā); finish with 60 s breath.*

- ***Drill A (09:50, 3 min).*** *One recollection one-liner at desk; breathe with it for 10 breaths.*

- ***Drill B (12:40, 4–5 min).*** *Vedanā label during emails to keep warmth from turning into people-pleasing.*

- ***Drill C (20:30, 5–6 min).*** *Hindrances panel: if doubt creeps in, state today's one-line method and do it.*

Recovery swaps.

- *If devotion gets dreamy → 2 min posture+elements to ground.*

- *If fatigue after service → 3 min breath count, eyes open.*

Troubleshooting. *Near-enemy of faith is credulity; verify impact by one behavior you actually did.*

Measurable markers. *Fewer over-commitments; one boundary set kindly each week.*

Micro-log.

```
21:00 | recollection: Dhamma | boundary kept | doubt 5→2
```

One-page scoreboard (use all week)

- ***Anchor sits completed (0–7): __***
- ***Micro-drills done per day (0–3): __ / __ / __***
- ***Hindrance highest→lowest trend:*** *desire → | ill-will → | torpor → | restlessness → | doubt →*
- ***Behavior proof (one line/day): __***

These are deliberately boring because boring is repeatable. Repeatable is how habits change, and changing habits is the only kind of magic that doesn't ghost you on Tuesday.

Ch. 11 — Common Pitfalls & Safety (Teacher Toolkit)

Brief. *Troubleshoot: nimitta instability, over-efforting, level-mixing (paññatti/paramattha), comparing experiences, and premature claims. Use "reviewing mastery" and the purifications ladder as diagnostic tools.*

Modern hook. *Write a one-line "repair cue" you'll actually remember.*

Orientation

Good news: your mind isn't uniquely broken. Bad news: it has the same handful of ways to derail practice as everyone else. This chapter is your pit-crew manual. We'll troubleshoot five frequent snags — nimitta wobble, over-efforting, level-mixing (paññatti/paramattha), comparing experiences, and premature claims — and show how to use ***reviewing mastery*** *(paccavekkhaṇa-vasī) plus the* ***Seven Purifications*** *as a clean diagnostic stack. You'll leave with one-line "repair cues" you can actually remember at your desk, not a mystical to-do list.*

(Source: Abhidhammattha-saṅgaha Ch. IX; Visuddhimagga on signs, purifications, and the five masteries; Bodhi, A Comprehensive Manual of Abhidhamma, meditation chapter.)

Diagram Hook

Plate V8.11 — "Fault → Diagnostic → Fix" Rail.

Five rows (Nimitta wobble, Over-effort, Level-mix, Comparing, Premature claim). Columns: Symptom | Purification lens | Reviewing questions | 60-second repair cue | Go/No-Go safety. Overlay: "Check Purifications 1→7; don't skip sīla."

Doctrinal Core

1) Nimitta instability (sign flickers, shrinks, blotchy, jumps)

- ***Mechanics.*** *For device-objects the uggaha-nimitta (learning sign) refines into a paṭibhāga-nimitta (counterpart). Wobble means you're fiddling or forcing.*

- ***Purification lens.*** *This is citta-visuddhi territory: hindrances not quite suppressed.*

- ***Reviewing prompts.*** *What exact posture, duration, and light conditions produced the most stable sign last time? Which hindrance dominated when it wobbled?*

- ***Common micro-errors.*** *Image size chasing; facial tension; skipping posture.*

- ***Fixes.*** *Widen then re-narrow; standardize session length; relax eyes/jaw; decide "only one micro-adjust every 30s."*

2) Over-efforting (tight jaw, breath strangled, headache)

- ***Mechanics.*** *Energy outpaces tranquillity; you're trying to "make" calm.*

- ***Purification lens.*** *Still citta-visuddhi, but refocus with the* ***Bojjhaṅga*** *balance: tranquillity and samādhi up, investigation down.*

- ***Reviewing prompts.*** *Did effort rise just as tone turned unpleasant? Are you counting when steady? Stop.*

- ***Fixes.*** *Lengthen exhale; soften gaze; drop counting once continuous contact appears; switch to a gentler object for two minutes (e.g., mettā).*

3) Level-mixing (paññatti vs paramattha)

- ***Mechanics.*** *Reporting conceptual stories while claiming ultimate analysis, or forcing ultimate labels onto everyday tasks.*

- ***Purification lens.*** *Diṭṭhi-visuddhi: see nāma-rūpa cleanly; don't cosplay.*

- ***Reviewing prompts.*** *Can you describe this minute as "door → object → contact → feeling → leaning" without person-talk?*

- ***Fixes.*** *One minute of process grammar, then return to chosen task; reserve ultimate analysis for the cushion, not an argument.*

4) Comparing experiences (me vs them; last week vs today)

- ***Mechanics.*** *Restlessness/envy disguised as "benchmarking."*

- ***Purification lens.*** *Maggāmagga-ñāṇa-dassana: path vs glitter.*

- ***Reviewing prompts.*** *Did the comparison change conduct for the better? If not, it's not the path.*

- ***Fixes.*** *Rename the urge "not-path"; set a tiny, testable criterion (e.g., 3 minutes of uninterrupted contact).*

5) Premature claims (badging yourself)

- ***Mechanics.*** *Conceptual inflation; often follows a calm high or lights.*

- ***Purification lens.*** *Two checks: maggāmagga (is this actually the task?) then paṭipadā (is the way balanced?).*

- ***Reviewing prompts.*** *What changed in speech and reactivity this week? If nothing, you don't need a title; you need sleep and steady sessions.*

- ***Fixes.*** *Write three factual lines only (object, continuity, behavior). Book teacher time if needed. Never self-certify.*

Safety rails (always on).

- *Keep sits short when unstable (5–12 min micro-labs).*
- *No breath-forcing or breath-holding. If light-headed, stop, hydrate, walk.*
- *If anxiety spikes, switch to posture + elements.*
- *Ethics first: if a practice makes you sharper but meaner, it's the wrong dial.*

Practice Section

A. 8-minute "Diagnose → Repair" Lab

1. ***00:00–01:00 Scan.*** *Name the fault (Nimitta wobble / Over-effort / Level-mix / Compare / Claim).*
2. ***01:00–03:00 Purification lens.*** *Choose which rung is relevant: sīla/citta/diṭṭhi/kaṅkhā-vitaraṇa/maggāmagga/paṭipadā/ñāṇa-dassana.*
3. ***03:00–05:00 Reviewing mastery.*** *Answer three facts: object, hindrance, one condition that helped last time.*
4. ***05:00–07:00 One fix only.*** *Apply the matching repair (see Table T V8.11.2).*
5. ***07:00–08:00 Behavior check.*** *Write one factual sentence you'll use in the next hour.*

B. One-line repair cues (modern hook)

Keep these sticky in your notes app. Pick one today.

- ***Nimitta:*** *"Size once; then still."*
- ***Over-effort:*** *"Exhale longer, eyes softer."*
- ***Level-mix:*** *"Door→contact→feeling; no story."*
- ***Comparing:*** *"Not-path: 3 minutes continuity instead."*
- ***Premature claim:*** *"Facts, not titles."*

C. Five mini caselets (teacher demo)

- ***Wobble at minute 7.*** *Drop image-micromanaging; widen field 10s; re-set size; resume.*
- ***Jaw clamp.*** *Two breaths with longer exhale; reopen peripheral vision; back to object.*
- ***Arguing about "self" online.*** *One minute process grammar, then close the tab.*
- ***Jealous of a friend's report.*** *Tag "comparison = restlessness"; set 3-min continuity goal.*
- ***Post-sit "maybe I attained X."*** *Write three facts; add one conduct change you'll test today.*

Assessment Pack

A) True/False (10)

1. *Nimitta wobble usually indicates incomplete hindrance suppression.* ***True***
2. *Over-effort is solved by adding more investigation energy.* ***False***
3. *Level-mixing is best fixed by debating ultimate truth with coworkers.* ***False***
4. *Process grammar supports diṭṭhi-visuddhi.* ***True***
5. *Comparing sits is a wholesome way to gauge progress when it changes conduct.* ***True***
6. *Premature claims are checked first against path/not-path, then the way.* ***True***
7. *Reviewing mastery asks for three facts: object, hindrance, condition that helped.* ***True***
8. *If anxiety rises, push through until it breaks.* ***False***
9. *Short, repeatable labs are safer than long experiments when unstable.* ***True***
10. *Ethical softening after practice is irrelevant to diagnostics.* ***False***

Answer key: *T, F, F, T, T, T, T, F, T, F.*

B) Fill-in-the-Blanks (10)

Word bank: paṭibhāga-nimitta; citta-visuddhi; diṭṭhi-visuddhi; maggāmagga-ñāṇa-dassana; paṭipadā-ñāṇa-dassana; paccavekkhaṇa; nāma-rūpa; exhale; continuity; not-path

1. *Refining the learning sign aims at the _____.*

2. *Nimitta troubleshooting belongs mostly to _____.*

3. *Process grammar supports seeing _____.*

4. *Comparing experiences is checked under _____.*

5. *Balancing the way of practice is _____.*

6. *Reviewing mastery is called _____.*

7. *One breath tweak for over-effort: lengthen the _____.*

8. *A tiny performance target that replaces comparison: three-minute _____.*

9. *A label for fireworks and envy drives: _____.*

10. *Purification that removes personality-view is _____.*

Key: *1) paṭibhāga-nimitta 2) citta-visuddhi 3) nāma-rūpa 4) maggāmagga-ñāṇa-dassana 5) paṭipadā-ñāṇa-dassana 6) paccavekkhaṇa 7) exhale 8) continuity 9) not-path 10) diṭṭhi-visuddhi.*

C) Matching (10)

Match A–J to 1–10.

A. Nimitta wobble → 6

B. Over-effort → 9

C. Level-mix → 4

D. Comparing → 8

E. Premature claim → 5

F. Reviewing mastery → 1

G. Path/Not-path filter → 3

H. The Way balance → 7

I. Breath tweak → 10

J. Process grammar → 2

1. *Three factual questions post-sit*
2. *Door→contact→feeling→leaning*
3. *Maggāmagga-ñāṇa-dassana*
4. *Diṭṭhi-visuddhi territory*
5. *Check against conduct change, then teacher*
6. *Stabilize sign; stop resizing*
7. *Paṭipadā-ñāṇa-dassana*
8. *Rename to "not-path," set continuity goal*
9. *Raise tranquillity, drop forcing*
10. *Lengthen exhale, soften gaze*

Key: *A-6, B-9, C-4, D-8, E-5, F-1, G-3, H-7, I-10, J-2.*

D) Label-the-Diagram (1)

On Plate V8.11, fill the row for "Over-effort" with: Purification lens = citta-visuddhi; Reviewing = "What tipped effort up?"; Repair cue = "Exhale longer, eyes softer"; Safety = "Shorten sit."

E) Short Answer (2)

1. *Write your one-line "repair cue" for the fault you hit most often, and explain why it works in 1–2 sentences.*
2. *Describe how you used a purification rung to diagnose a real wobble this week.*

F) Scenario Case (1)

"Halfway through a 12-minute sit, the breath feels thin, jaw tight, and the nimitta blinks."
Diagnose with the ladder (which rung?), run a 90-second reviewing sequence, and apply exactly one repair. State what you'll do differently in your next 10-minute session.

G) Micro-log (1)

`Time | Fault seen | Purification lens | One fact from reviewing | Repair cue used | Result (0–10) | Next tweak`

H) Quick Quiz (5)

1. *Which purification best frames sign stability?*
2. *Give one reviewing question you actually used today.*
3. *What's your go-to 8-word repair cue?*
4. *Which lens checks "is this the task or glitter?"*
5. *What behavior changed after applying the fix?*

Keys (model): *1) citta-visuddhi 2) "Which hindrance was loudest?" 3) e.g., "Exhale longer, eyes softer; size once." 4) maggāmagga-ñāṇa-dassana 5) Concrete speech/action noted.*

Takeaway Box

- *Diagnose with the **Purifications**; repair with **reviewing mastery**.*
- *One fix at a time beats five perfect theories.*
- *Your best tool is a one-line cue you'll actually remember.*

Figures & Tables (production briefs)

Plates (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay each)

1. ***Plate V8.11*** *Fault → Diagnostic → Fix Rail. Overlay: "Check Purifications; one fix only."*

2. ***Plate V8.11b*** *Five Masteries Quick Card — adverting, attainment, resolution, emergence, reviewing — with "use reviewing first."*

3. ***Plate V8.11c*** *Effort Balance Dial — Energy vs Tranquillity vs Samādhi; arrow for "drop forcing."*

Tables

- ***T V8.11.1*** *Fault Glossary — symptom | likely hindrance | purification lens | teacher note.*

- ***T V8.11.2*** *One-Fix Playbook — fault | do this | don't do this | 60-s cue.*

- ***T V8.11.3*** *Reviewing Prompts Bank — three factual questions per fault.*

- ***T V8.11.4*** *Safety Gates — red flags (anxiety spikes, breath strain) | immediate step | when to stop.*

T V8.11.1 — Fault Glossary

Columns: symptom | likely hindrance | purification lens | teacher note.

Symptom (student report)	***Likely hindrance***	***Purification lens (which rung to coach)***	***Teacher note (how to frame it)***
"Calm but foggy."	*thīna-middha*	***Citta-visuddhi***	*This is dullness, not depth; brighten perception, then re-lock object.*
"Sparkly light and bliss."	*uddhacca + pīti overdrive*	***Maggāmagga-ñāṇadassana***	*Classify as not-path upakkilesa; stamp three marks; resume base.*
"Breath feels forced."	*Subtle aversion/control*	***Sīla → Citta***	*Cue "attend, don't manage"; soften chest, shorten effort.*
"I keep replaying a comment."	*byāpāda*	***Sīla → Diṭṭhi***	*Split door/meaning; do two mettā lines; answer later.*
"I'm chasing pleasant."	*kāmacchanda*	***Sīla → Citta***	*De-glamorize (body parts/food realism); then single task.*
"Thoughts won't stop."	*uddhacca-kukkucca*	***Citta***	*Narrow to one touch point; count 10, drop counting.*
"Not sure any of this works."	*vicikicchā*	***Kaṅkhā-vitaraṇa***	*One present-arc map; restate method once; continue.*
"Proud after a 'good sit.'"	*māna flavor*	***Diṭṭhi***	*Use ownerless phrasing; list conditions, not "my skill."*
"Stuck in equanimity."	*Calm flattening*	***Paṭipadā-ñāṇadassana***	*Raise gentle investigation; keep observation continuous.*
"Numb/checked out."	*Torpor or suppression*	***Citta***	*Light perception; stand; re-enter with crisp contact.*
"Pain hijacks me."	*Aversion + proliferation*	***Sīla → Citta***	*Label sensation→tone; adjust posture once; stop commentary.*
"I think I attained X."	*Narrative momentum*	***Ñāṇadassana (if applicable)***	*Evidence review only; no identity claims; fivefold review if criteria met.*

T V8.11.2 — One-Fix Playbook

Columns: fault | do this | don't do this | 60-s cue.

Fault	***Do this (single intervention)***	***Don't do this***	***60-s cue (say it, then act)***
Foggy calm	*Perception-of-light; straighten; 10 brisk breaths; re-lock*	*Keep sitting heavier*	*"Light on, body up; one touch point."*
Sparkly bliss	*Broaden field; lengthen exhale; return to base object*	*Announce attainment*	*"Trim energy, add calm; back to base."*
Forced breath	*Stop managing; feel touch only; soften shoulders*	*Push harder or switch objects repeatedly*	*"Attend, don't manage."*
Ruminating anger	*Two mettā lines; relax face/shoulders; postpone reply*	*Compose rebuttals in head*	*"Warmth first, facts later."*
Desire loop	*32 parts or food-repulsiveness 30–60 s; resume*	*Negotiate with craving*	*"De-glamorize, then one clean task."*
Scatter	*Narrow to nostril tip; count 10; drop count*	*Multitask*	*"One touch point, ten breaths."*
Doubt spiral	*Present-arc map 60 s; restate protocol once*	*Research during sit*	*"Causes, not opinions."*
Equanimity stall	*Ping investigation; note three fresh details*	*Camp out passively*	*"Curiosity up; keep it simple."*
Pain fixation	*Adjust once; label tone; widen a little; continue*	*Fight it or dramatize*	*"Note tone, widen, continue."*
Achievement story	*Fivefold review only if criteria; else log factors present/absent*	*Post on social media; identity talk*	*"Evidence beats narrative."*

T V8.11.3 — Reviewing Prompts Bank

Three factual questions per fault. Use verbatim to keep reviews short.

- ***Foggy calm***
    1. *What was the object contact point?*
    2. *Did perception-of-light clear it within 60 s?*
    3. *How long was stable contact after the fix?*
- ***Sparkly bliss***
    1. *Which base object was present when sparkle arose?*
    2. *After broadening, did contact continuity return?*
    3. *Which three marks were seen clearly?*
- ***Forced breath***
    1. *Was there any deliberate breath control?*
    2. *Where exactly was touch felt most clearly?*
    3. *Did relaxation of shoulders change the feel?*
- ***Ruminating anger***
    1. *What was the door first (sound/text/imagery)?*
    2. *Was vedanā named before reply?*
    3. *Which mettā line did you use?*
- ***Desire loop***
    1. *Which de-glamorizing tool did you apply?*
    2. *How long between urge and chosen action?*
    3. *What single task followed?*
- ***Scatter***
    1. *How many counted breaths before contact steadied?*
    2. *Was the object kept at one point or widened?*
    3. *Which tab or thought pulled you most?*

- ***Doubt spiral***

    1. *Map door→contact→tone→leaning for one episode.*
    2. *What is tomorrow's exact protocol?*
    3. *Did you change methods today? Why?*

- ***Equanimity stall***

    1. *Which detail did you freshly observe?*
    2. *Did investigation raise energy without jitter?*
    3. *Was continuity kept to the end?*

- ***Pain fixation***

    1. *Did you adjust posture once or many times?*
    2. *What was the tone label?*
    3. *Could you attend nearby neutral sensations?*

- ***Achievement story***

    1. *What was the object known?*
    2. *Which factors were present/absent?*
    3. *Any ethical spillover today (speech, money, conflict)?*

T V8.11.4 — Safety Gates

Columns: red flags | immediate step | when to stop.

Red flags (stop-and-assess signals)	***Immediate step (grounding)***	***When to stop (end the session, notify teacher)***
Sharp anxiety spike, panic sensations	*Open eyes; stand; name 5 sights/4 touches/3 sounds; slow exhale x10*	*If panic persists >2–3 minutes or returns repeatedly*
Breath strain, chest tightness from control	*Drop technique; breathe naturally; place hand on belly; soften jaw*	*If pain, dizziness, or hyperventilation continues*
Dissociation, “not here” feeling	*Open eyes; cold water on wrists; name date, place, your next task*	*If disorientation doesn’t resolve quickly*
Trauma flashback content	*Stop practice; orient to room; contact supportive person*	*If content intensifies or affects functioning*
Hypersomnia/near sleep while sitting	*Stand; walk mindfully; postpone formal sitting*	*If repeated despite adjustments; review sleep/health*
Aggressive impulses during sit	*Pause; step away; do two mettā lines; no messaging/sending*	*If urge to harm self/others appears; end session and seek help*
Headache/eye strain from kasina/light	*Close eyes; switch to breath at nostril; reduce duration*	*If pain returns each session; change object and consult teacher*

General safety rule: practice should be steady, not heroic. Prioritize health, then technique. Use short, repeatable protocols and keep your teacher in the loop whenever red flags show up more than once.

Answer Keys (consolidated)

- ***T/F:*** *T, F, F, T, T, T, T, F, T, F.*
- ***Fill-ins:*** *as listed in section B.*
- ***Matching:*** *A-6, B-9, C-4, D-8, E-5, F-1, G-3, H-7, I-10, J-2.*
- ***Diagram:*** *correct row filled for Over-effort.*

- ***Short answers:*** *credit cues that are short, sensory, and testable.*

- ***Scenario:*** *full credit for naming the rung, running review, and applying exactly one fix.*

Keep the cue where you'll see it: sticky note, lock screen, header of your notes. When things wobble, you don't need a heroic story. You need "Exhale longer, eyes softer."

Five Case Studies — Common Pitfalls & Safety (real time)

Each case hits one classic snag from Ch. 11 and shows a 3–6 minute, classroom-safe fix. Use the ***Purifications ladder*** *to diagnose, then one* ***reviewing mastery*** *pass, then exactly one repair. End with a one-line cue you'll actually remember.*

1) Nimitta wobble during breath practice

Situation. *Minute 7 of a desk sit, a pale disk keeps shrinking and popping. Jaw tense.*
Fault. *Nimitta instability.*
Purification lens. *Citta-visuddhi (hindrances not fully suppressed).*
3–5 min protocol.

1. *0:00–0:30 widen to whole-face field; relax eyes and jaw.*

2. *0:30–1:00 pick one* ***fixed size*** *for the sign (e.g., "postage stamp").*

3. *1:00–3:30 return to breath contact; allow the sign to remain peripheral;* ***one micro-adjust per 30 s max****.*

4. *3:30–4:30 standardize: "I end at 12 minutes, not when it's 'perfect.'"*

   Reviewing mastery (30 s). *Note object, loudest hindrance, last stable condition (light, posture, duration).*

   Repair cue. *"Size once; then still."*

   Markers. *Less flicker; fewer compulsive tweaks; continuity rises.*

   Safety. *If eyes strain or headache, stop image work, switch to posture + elements for 2 minutes.*

   Micro-log. `Breath | wobble | citta-visuddhi | size set | one tweak/30s | steadiness 5→8`

2) Over-efforting spiral

Situation. *You're forcing long inhales; head tight; chasing calm like a deadline.*
Fault. *Over-effort (energy outruns tranquillity).*

Purification lens. *Citta-visuddhi with* ***Bojjhaṅga*** *rebalance (raise tranquillity/samādhi, lower investigation).*

3–6 min protocol.

1. *0:00–1:00 lengthen exhale slightly; soften gaze; expand peripheral vision.*

2. *1:00–2:30 drop counting once continuity appears.*

3. *2:30–4:00 insert 90 s mettā ("safe, healthy, at ease"), then back to breath.*

4. *4:00–6:00 set a tiny criterion: "3 minutes unforced contact."*

   Reviewing mastery (30 s). *What tipped effort up? Which bodily tell warned you first?*

   Repair cue. *"Exhale longer, eyes softer."*

   Markers. *Jaw releases; breath becomes self-paced; no post-sit fatigue.*

   Safety. *If dizziness or breath hunger: stop; walk; water; resume later.*

   Micro-log. `Force loop | over-effort | exhale+soft gaze | continuity 0→3' | strain 7→3`

3) Level-mixing (paññatti/paramattha) mid-argument

Situation. *You're explaining "no-self" to a teammate… during a deliverable dispute.*

Fault. *Mixing conceptual and ultimate levels in the wrong context.*

Purification lens. *Diṭṭhi-visuddhi (clear nāma-rūpa seeing) + right speech.*

3–5 min protocol.

1. *0:00–1:00 run* ***process grammar*** *silently: "ear-door → words → unpleasant → leaning to defend."*

2. *1:00–2:30 switch to task-level facts: scope, deadline, next step.*

3. *2:30–4:00 write one neutral, testable request; park philosophy for later.*

   Reviewing mastery (30 s). *Did framing as process reduce heat and improve behavior?*

   Repair cue. *"Door→contact→feeling; no story."*

   Markers. *Tone cools; email becomes specific; meeting shortens.*

   Safety. *If agitation stays high, pause the thread; resume after a 3-min mettā pass.*

   Micro-log. `Level-mix | diṭṭhi-visuddhi | process→facts | ask: "confirm deliverable X by Fri?"`

4) Comparing experiences and chasing "their result"

Situation. *You read a peer's glowing sit report; restlessness spikes; you plan a heroic sit.*

Fault. *Comparing (envy/restlessness disguised as benchmarking).*

Purification lens. *Maggāmagga-ñāṇa-dassana (path vs glitter).*

3–4 min protocol.

1. *0:00–0:30 tag comparison as* ***not-path****.*

2. *0:30–2:30 set and run one* ***tiny path criterion****: "3 minutes uninterrupted breath contact."*

3. *2:30–3:30 log one ethical action you'll do today (e.g., truthful update).*

   Reviewing mastery (30 s). *Did the comparison produce conduct change? If no, drop it.*

   Repair cue. *"Not-path; 3-minute continuity."*

   Markers. *Rumination shrinks; you actually practice; behavior improves.*

   Safety. *No doubling sit lengths "to catch up." Keep normal dose.*

   Micro-log. `Compare itch | maggāmagga | 3' continuity done | sent factual update`

5) Premature claims after a "big" sit

Situation. *Brightness and joy, then a rush to label attainment.*

Fault. *Premature claim.*

Purification lens. *First maggāmagga (is this the task?), then paṭipadā (is the way balanced?), with teacher check when appropriate.*

3–6 min protocol.

1. *0:00–1:00 write* ***three facts only****: object, continuity, one behavior change this week.*

2. *1:00–3:00 scan for clingy aftertaste; if yes, 90 s "changing / unsatisfying if clung to."*

3. *3:00–5:00 plan one ordinary kindness or restraint for today; set a reminder.*

   Reviewing mastery (30 s). *Do facts show stable change, or just a peak?*

   Repair cue. *"Facts, not titles."*

   Markers. *Humility up; steadier ethics; less performance posting.*

   Safety. *No self-certification; if unusual events repeat, book a teacher review.*

   Micro-log. `Big sit | claim impulse | facts logged | boundary kept in meeting`

One-line cue card (pick one and plaster it everywhere)

- ***Nimitta:*** *"Size once; then still."*

- ***Effort:*** *"Exhale longer, eyes softer."*

- ***Level-mix:*** *"Door→contact→feeling; no story."*

- ***Comparing:*** *"Not-path; 3-minute continuity."*

- ***Claims:*** *"Facts, not titles."*

These fixes are intentionally boring. Boring is repeatable. Repeatable is safe. Safe is how you actually get somewhere.

Ch. 12 — Integration & Bridge to Vol. 9

Brief. *Fold practice back into daily life and teaching: how to log progress, set gentle targets, and translate insights into ethics. Prepare for Vol. 9's integrated curriculum and assessment banks.*
Modern hook. *Draft your "practice card" for your bag/wallet.*

Orientation

You've done the lab work. Now we turn it into a life the future-you won't roll their eyes at. The Saṅgaha closes its course with the practice chapter so study converges on doing; it surveys methods, stages, and wraps with noble persons, fruition, and cessation. Translation: the point of all this is how you live, not what you can recite. We'll formalize a simple way to log progress, set gentle targets, and translate insight into ethics using two workhorse tools: ***reviewing mastery*** *(paccavekkhaṇa-vasī) and the* ***Seven Purifications*** *as a diagnostic ladder. We'll also keep the hinge of practice front and center:* ***feeling → craving*** *is where habits change in real time.*

Diagram Hook

Plate V8.12 — "Practice Card → Log → Purification Lens."
A4 landscape swimlane. Left: pocket ***Practice Card*** *(front/back). Middle:* ***Daily Log Strip*** *(3 boxes: object, hinge seen, behavior). Right:* ***Purifications Ladder*** *(1–7) with "reviewing questions" beside rungs. Overlay: "Small targets. Clean reviews. Ethical follow-through."*

Doctrinal Core

- ***Why review at all?*** *Because the manuals expect you to connect calm/insight to conduct. Ch. IX is a practice digest pointing from method to fruit; reviewing converts sits into learning signals.*

- ***Reviewing mastery (paccavekkhaṇa-vasī).*** *One of the five jhāna masteries; functionally, post-sit reflection that checks what actually occurred and how to adjust next time.*

- ***Seven Purifications (satta-visuddhi) as a diagnostic ladder.*** *From virtue to knowledge-and-vision; use as lenses to ask the right question, not badges.*

- ***Hinge-first integration.*** *Daily drills target the* ***vedanā*** *→* ***taṇhā*** *link; wins are counted when craving fails to recruit and behavior gets saner.*

- ***Context going forward.*** *Vol. 9 will package these micro-logics into an integrated curriculum with banked assessments, rubrics, and teacher checklists, staying aligned with the same practice skeleton.*

Practice Section (5–12 min labs + the "practice card")

Your pocket Practice Card (modern hook: print/laminate)

Front ("DO NOW").

1. ***Object:*** *_____ (breath / posture / mettā / elements).*

2. ***Hinge:*** *label P/U/N on contact; watch if craving recruits.*

3. ***If hindrance bites:*** *apply matching antidote (1 only).*

4. ***One-line behavior:*** *"Today I will _____."*

Back ("REVIEW in 60s").

- ***Facts:*** *object, continuity, one condition that helped.*

- ***Lens:*** *which purification rung mattered?*

- ***Ethics:*** *name one speech/action you actually changed.*

(Backed by Ch. IX's practice orientation and the five masteries' reviewing function.)

Micro-Lab: "Log-and-Lens" (6–8 min)

1. ***00:00–01:00*** *Object settle (breath/posture).*

2. ***01:00–03:00*** *Hinge check: write one P/U/N chain you noticed.*

3. ***03:00–05:00*** *Pick your* ***purification lens*** *and answer its 1–2 prompts:*
    - *Sīla-visuddhi: Did I keep my boundary in that chat?*
    - *Citta-visuddhi: Which hindrance was loudest?*
    - *Diṭṭhi-visuddhi: Can I restate this minute as door→contact→feeling without self-story?*
    - *…continue up to Ñāṇadassana-visuddhi (clear seeing of what changed).*
4. ***05:00–06:00*** *Behavior line for the next hour.*
5. ***06:00–08:00*** *Log it in the strip (see Tables).*

Weekly rhythm for integration

- ***Anchor sit*** *(10–20 min)* **+** ***three micro-drills*** *per day, as set in Ch. 10; keep dose steady, not heroic.*
- ***Review*** *with the practice card after one drill per day; 60–90 seconds is enough.*

Assessment Pack

True/False (10)

1. *Reviewing mastery is one of the five jhāna masteries and guides post-sit reflection.* ***True.***
2. *The Seven Purifications are meant to be status titles.* ***False.*** *They are diagnostic lenses.*
3. *Ch. IX exists to tie theory to practice outcomes.* ***True.***
4. *Integration credits moments where feeling didn't recruit craving.* ***True.***
5. *Logs should prioritize long narratives over brief facts.* ***False.***
6. *Ethical changes are irrelevant to integration.* ***False.***
7. *A single antidote per hindrance pass is the rule of thumb.* ***True.***

8. *The practice card should include a behavior line.* ***True.***

9. *Reviewing asks for at least object, continuity, and one helpful condition.* ***True.***

10. *Vol. 9 drops these tools and starts over.* ***False.*** *It formalizes them.*

Fill-in-the-Blanks (10)

Word bank: paccavekkhaṇa; vedanā; taṇhā; sīla-visuddhi; citta-visuddhi; diṭṭhi-visuddhi; behavior; object; continuity; antidote

1. *Reviewing mastery is _____.*

2. *Integration tracks whether _____ led to _____ or not.*

3. *The first purification lens to check is _____.*

4. *Hindrance troubleshooting usually sits under _____.*

5. *Seeing processes as nāma-rūpa relates to _____.*

6. *A good log records _____, _____, and one helpful condition.*

7. *Apply one _____ per hindrance round.*

8. *Each session ends with a one-line _____ commitment.*

   Key: *1) paccavekkhaṇa 2) vedanā, taṇhā 3) sīla-visuddhi 4) citta-visuddhi 5) diṭṭhi-visuddhi 6) object, continuity 7) antidote 8) behavior.*

Matching (10)

Match the tool to its purpose.

A. Practice Card → 6

B. Reviewing Mastery → 8

C. Sīla-lens → 9

D. Citta-lens → 5

E. Diṭṭhi-lens → 1

F. Hinge-first logging → 4

G. One antidote rule → 3

H. Ch. IX summary → 2

I. Daily Log Strip → 7

J. Vol. 9 bridge → 10

1. *Re-state as door→contact→feeling, not self-story*
2. *Keeps the curriculum pointed at practice and fruition/cessation context*
3. *Don't stack three tactics; test one remedy*
4. *Track whether feeling recruited craving*
5. *Check hindrance and steadiness*
6. *Pocket steps to run and review*
7. *Three boxes: object, hinge seen, behavior done*
8. *Post-sit fact check of what actually happened*
9. *"Did I keep my boundary?" ethics linkage*
10. *Integrated curriculum and assessment banks*

Key: *A-6, B-8, C-9, D-5, E-1, F-4, G-3, H-2, I-7, J-10.*

Label-the-Diagram (1)

On Plate V8.12, fill:

- ***Front card:*** *Object → Hinge → Antidote → Behavior.*
- ***Back card:*** *Facts → Lens (which purification) → Ethics.*
- ***Right rail:*** *mark the seven rungs 1–7 with a check beside today's rung.*

Short Answer (2)

1. *In two lines, explain how reviewing mastery keeps you from over-interpreting a calm sit. Cite the exact facts you'll log.*

2. *Give one example where seeing vedanā early changed a work email you sent.*

Scenario Case (1)

"Wednesday crunch." *You have 12 minutes: run the practice card; log one vedanā chain from a notification; apply one antidote; write the behavior line you'll execute within the hour; then identify which purification lens was most relevant and why (2 sentences max). Score for brevity and linkage to behavior.*

Micro-log (1)

```
Day | Object | Hinge seen (A→B) | Did craving recruit? Y/N | Antidote used |
One behavior I did
```

(60–90 seconds to fill; keep it boring and true.)

Quick Quiz (5)

1. *Name the five masteries and which one we use daily here.*
2. *What's the first question under sīla-visuddhi when reviewing a tough chat?*
3. *What counts as a "win" at the hinge?*
4. *Why does Ch. IX sit at the end of the Saṅgaha?*
5. *What will Vol. 9 add to your toolkit that you didn't formalize here?*

Takeaway Box

- *Keep a **pocket card**: tiny steps in front, tiny facts in back.*
- *Log the **hinge wins** and one **behavior**; let that be your scoreboard.*
- *Diagnose with the **Purifications**, adjust with **reviewing mastery**, and move on.*

Figures & Tables (production briefs)

Plates (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay each):

1. ***Plate V8.12*** *Practice Card → Log → Purification Lens. Overlay: "Small targets. Clean reviews. Ethical follow-through."*

2. ***Plate V8.12b*** *Purifications Ladder Card — seven rungs, each with one reviewing prompt.*

3. ***Plate V8.12c*** *Hinge Map — "door→vedanā→taṇhā?" with three real-life office examples.*

4. ***Plate V8.12d*** *Five Masteries Strip — emphasize paccavekkhaṇa.*

Tables:

- ***T V8.12.1 — Daily Log Strip.*** *Columns: Time | Object | Hinge chain | Antidote | Behavior outcome. (Used in class to review one line per student.)*

- ***T V8.12.2 — Purification Lens Prompts.*** *Rung | 1–2 questions | Typical fixes.*

- ***T V8.12.3 — Antidote Quick-Map.*** *Hindrance | Primary | Backup | When to switch.*

- ***T V8.12.4 — Review Facts Bank.*** *Field | Example (short) | Why it matters. (Object; Continuity; Helpful condition; Behavior.)*

T V8.12.1 — Daily Log Strip

Columns: Time | Object | Hinge chain | Antidote | Behavior outcome. One line per student; 60–90s to fill.

Time	***Object***	***Hinge chain (door → tone → urge)***	***Antidote (lever used)***	***Behavior outcome (observable)***
08:30	*Breath (nostril)*	*ear → unpleasant → snap back*	*2 mettā lines; relax face; 10 slow exhales*	*Replied neutrally to email*
11:10	*Body parts (5)*	*mind → pleasant → keep scrolling*	*"De-glamorize" food; 20 s; return*	*Closed app; finished paragraph*
14:05	*Breath (count-optional)*	*body → heavy/neutral → nap urge*	*Perception-of-light; stand; 10 brisk breaths*	*Focus recovered; edited page*
16:20	*Mettā*	*ear → unpleasant → argue*	*Tone label; one clarifying question*	*Conflict diffused*
20:00	*Elements (touch)*	*body → unpleasant → fidget*	*Adjust once; widen field; continue*	*Sat 15 min without reposition*

Hinge chain can be written as C→V→U (contact/door → vedanā tone → urge). Keep it to three words max.

T V8.12.2 — Purification Lens Prompts

Columns: Rung | 1–2 questions | Typical fixes.

Rung (visuddhi)	***1–2 questions (teacher asks)***	***Typical fixes (coach lines)***
Sīla	*Any remorse spikes this week? Which boundary held?*	*"Repair one breach today; reinstall nightly precept check."*
Citta	*How fast did contact steady after distraction? Sign held how long?*	*"Light on, body up; one touch point; count 10, then drop."*
Diṭṭhi	*Can you say what happened in aggregates or bases?*	*"Door before meaning; ownerless phrasing."*
Kaṅkhā-vitaraṇa	*What present causes led to that effect?*	*"One stable protocol; map door→tone→urge in 60 s."*
Maggāmagga-ñāṇadassana	*Was that glow useful or distracting?*	*"Classify as not-path upakkilesa; stamp three marks; resume base."*
Paṭipadā-ñāṇadassana	*Did observation stay simple and continuous?*	*"Raise investigation if flat; raise calm if jittery."*
Ñāṇadassana	*If decisive shift: what was the object, what was cut, what remains?*	*"Run fivefold review briefly; keep language impersonal."*

T V8.12.3 — Antidote Quick-Map

Columns: Hindrance | Primary | Backup | When to switch.

Hindrance	***Primary antidote (30–60 s)***	***Backup***	***When to switch***
Kāmacchanda (sensual pull)	*32 parts or food-repulsiveness; return to task*	*Broaden to even field, then breath sign*	*If aversion appears, pivot to two lines of mettā*
Byāpāda (ill-will)	*Two mettā lines; soften face/shoulders*	*10 slow exhales; chest→belly scan*	*If drowsy, brighten with perception-of-light*
Thīna-middha (sloth/torpor)	*Perception-of-light; stand; 10 brisk breaths*	*Short-leash breath at nostril tip*	*If agitation replaces dullness, widen then re-center*
Uddhacca-kukkucca (restlessness/worry)	*Narrow to one touch point; count 10*	*Small kasiṇa dot for 60–120 s*	*If tightness increases, widen briefly, then reset*
Vicikicchā (doubt)	*Present-arc map 60 s; restate protocol once*	*Continue exactly as planned for 10 min*	*If doubt persists session to session, simplify plan and shorten sits*
Pīti overdrive	*Lengthen exhale; broaden attention*	*10 slow breaths; posture soften*	*If pride story starts, switch to ownerless phrasing and resume work*
Flat calm → dull	*Ping investigation; list three fresh details*	*Sit taller; brighten visual field*	*If clarity drops again, repeat light→breath rescue once*

T V8.12.4 — Review Facts Bank

Columns: Field | Example (short) | Why it matters. Use after any calm period; keep to evidence, not narrative.

Field	***Example (short)***	***Why it matters***
Object	*"Breath at nostril; clear touch sign"*	*Names the actual object known, not a mood label*
Continuity	*"Lost 3 times; re-locked in ~5 s, ~7 s, ~4 s"*	*Tracks stability gains; shows training effect*
Helpful condition	*"Standing 1 min fixed torpor before sitting"*	*Identifies causes you can repeat on purpose*
Behavior	*"Answered terse email kindly; no rumination after"*	*Confirms ethical spillover, not just cushion performance*
Tone handling	*"Unpleasant tone noticed before urge formed"*	*Verifies C2 interception skill in real time*
Hindrance lever	*"Restlessness → short-leash 10 breaths → focus"*	*Links problem to specific antidote for next time*
Next tweak	*"Widen field if pīti spikes; else keep same plan"*	*Keeps tomorrow concrete and boring in a good way*

These four handouts keep reviews tight, practical, and mercilessly free of mystical fan fiction. One line per student, evidence over ego, then everyone gets back to the actual practice.

Answer Keys (consolidated)

- ***True/False:*** *1 T, 2 F, 3 T, 4 T, 5 F, 6 F, 7 T, 8 T, 9 T, 10 F.*
- ***Fill-ins:*** *as listed in section B.*
- ***Matching:*** *A-6, B-8, C-9, D-5, E-1, F-4, G-3, H-2, I-7, J-10.*
- ***Diagram:*** *labels and overlay as specified.*
- ***Short answers:*** *give 2–3 factual review items; show one behavior change.*
- ***Scenario:*** *credit hinge mapping, one antidote, one behavior, and correct lens naming.*

Bridge to Vol. 9

*Vol. 9 will turn these pieces into a **full course package**: week maps, integrated satipaṭṭhāna labs, temperament-matched menus, and **assessment banks** keyed to the same log fields and lenses you used here, so learning stays measurable and ethical.*

Five Case Studies — Integration & Bridge to Vol. 9 (real time)

*Each case uses the **Practice Card** rhythm: DO NOW (object → hinge → one antidote → behavior) then a 60-second REVIEW (facts → purification lens → ethics). Keep logs one line long.*

1) Slack spike before sending a report

Situation. *Slack ping triggers urgency and a "pad the numbers" urge.*
DO NOW (3–5 min).

- ***Object:*** *breath at nostrils.*
- ***Hinge:*** *"sound → pleasant → leaning to rush."*
- ***Antidote:*** *widen field + longer exhale.*
- ***Behavior:*** *send a factual status line with one clear request.*
  REVIEW (60 s).
- ***Facts:*** *breath continuous ~2 min; bright monitor helped.*
- ***Lens:*** *sīla-visuddhi (kept truth boundary).*
- ***Ethics:*** *numbers stayed exact; asked for missing data.*
  Micro-log. `10:45 | breath | ping→pleasant | craving N | widen+exhale | sent factual line`

2) Tense text from a friend

Situation. *Defensive heat; urge to argue.*
DO NOW (4–6 min).

- ***Object:*** *posture + face temperature.*
- ***Hinge:*** *"eye-door → words → unpleasant → leaning to retort."*

- ***Antidote:*** *2-min mettā ladder.*

- ***Behavior:*** *draft reply with one fact and one request; schedule send +15 min.*

  REVIEW.

- ***Facts:*** *posture tall; mettā cooled chest; no schedule changes.*

- ***Lens:*** *diṭṭhi-visuddhi (process grammar replaced "me vs them").*

- ***Ethics:*** *chose non-accusatory wording.*

  Micro-log. `12:20 | posture | unpleasant→retort seen | craving N | mettā 2' | send-later`

3) Afternoon brain fog while studying

Situation. *Tabs multiply; nothing sticks.*

DO NOW (5–7 min).

- ***Object:*** *breath with light count 1–5 for 2 min, then drop.*

- ***Hinge:*** *"neutral tone → drifting."*

- ***Antidote:*** *stand + bright light; 2-min light-kasiṇa.*

- ***Behavior:*** *start a 20-min focus block on chapter summary.*

  REVIEW.

- ***Facts:*** *access-like steadiness for ~3 min; standing helped most.*

- ***Lens:*** *citta-visuddhi (hindrance = torpor).*

- ***Ethics:*** *finished one summary paragraph.*

  Micro-log. `15:10 | breath→light | neutral→drift | craving N | stand+kasina | 20' block done`

4) Scroll loop in the evening

Situation. *"One more video" at 22:30.*

DO NOW (3–5 min).

- ***Object:*** *belly motion.*
- ***Hinge:*** *"image → pleasant → leaning."*
- ***Antidote:*** *mark "changing/not-mine," wait two breaths, set 3-post cap.*
- ***Behavior:*** *close app; brush teeth.*

  REVIEW.

- ***Facts:*** *two cycles where feeling didn't recruit; bathroom light cue helped.*
- ***Lens:*** *maggāmagga-ñāṇa-dassana (glitter tagged not-path).*
- ***Ethics:*** *sleep on time.*

  Micro-log. `22:35 | belly | pleasant→lean | craving N | 3-post cap | app closed`

5) Pre-meeting superiority itch

Situation. *"I'm the smartest here," impulse to interrupt.*

DO NOW (4–6 min).

- ***Object:*** *breath + shoulders down.*
- ***Hinge:*** *"pleasant pride → leaning to speak."*
- ***Antidote:*** *vow 2-min silence; widen field; prep one clarifying question.*
- ***Behavior:*** *ask the question, not a monologue.*

  REVIEW.

- ***Facts:*** *silence vow held; breath steady; room tone softened.*
- ***Lens:*** *paṭipadā-ñāṇa-dassana (balanced the way; less restlessness/ conceit).*

- ***Ethics:*** *fewer interruptions; decision clearer.*

  Micro-log. `09:02 | breath | pride→speak | craving N | 2' silence | 1 clarifying Q`

One-line "Practice Card" you can carry

Front: `Object → Hinge (P/U/N) → One antidote → Behavior line`

Back: `Facts (object, continuity, helpful condition) → Purification lens → Ethics proof`

Run one case daily this week. If your log shows hinge wins and small ethical shifts, you're doing the assignment right.

Global Figures (A4 landscape, PNG @300 dpi, labels outside; one overlay per plate)

1. ***V8.1*** *Forty Meditation Subjects — tidy grid by family; note which lead to counterpart sign. Purpose: selection at a glance.*

2. ***V8.2*** *Five Masteries Panel — adverting, attainment, resolution, emergence, reviewing. Purpose: stabilize jhāna work.*

3. ***V8.3*** *Immaterial Ladder — space → consciousness → nothingness → neither-perception-nor-non-perception (clean arrows; no stacks). Purpose: show lawful transition.*

4. ***V8.4*** *Seven Purifications Stair — one line each; discreet Pāli labels. Purpose: progress map.*

5. ***V8.5*** *Paths & Fruitions Map — four paths/fruits; "what weakens." Purpose: doctrinal placement.*

6. ***V8.6*** *Cessation & Direct Knowledges — context diagram (mundane 5 + supramundane). Purpose: set expectations.*

7. ***V8.7*** *Satipaṭṭhāna Blocks — one page, four quadrants with example observables. Purpose: daily deployment.*

8. ***V8.8*** *Weekly Practice Flow — calendar ribbon with anchors and micro-labs. Purpose: habit design.*

Plate spec reminder: high-contrast; no gradients/3D; Pāli in italics; labels outside; one overlay per plate; generous spacing.

Global Tables (classroom-ready)

1. ***T V8.1*** *Meditation Subjects × Level — subject | family | typical ceiling (access/absorption) | classroom cue.*

2. ***T V8.2*** *Counterpart Sign (paṭibhāga-nimitta) — which 22 subjects | how the sign appears | common errors.*

3. ***T V8.3*** *Five Masteries — definition | how to train | daily-life analogy.*

4. ***T V8.4*** *Immaterial Attainments — trigger contemplation | attainment name | quick gloss.*

5. ***T V8.5*** *Seven Purifications — Pāli | plain English | what to log this week.*

6. ***T V8.6*** *Path Factors in Practice — factor | micro-behavior | check phrase. (Context: Ch. IX practice bridge.)*

7. ***T V8.7*** *Direct Knowledges (Context) — name | status (mundane/supramundane) | prerequisites | caution.*

8. ***T V8.8*** *Satipaṭṭhāna Drill Cards — block | object | label frames | likely hindrance.*

9. ***T V8.9*** *Temperament → Object → Routine — type | suggested subject | weekly plan note.*

10. ***T V8.10*** *Troubleshooting Index — symptom | likely cause (nimitta, effort, level-mix) | fix | plate/table link.*

T V8.1 — Meditation Subjects × Level

Subject (examples)	***Family***	***Typical ceiling (access / absorption)***	***Classroom cue***
Earth, Water, Fire, Air, Blue, Yellow, Red, White, Light, Limited-Space	*Kasiṇa (10)*	*Up to 4th jhāna (material absorptions); strong for stability*	*Build a steady "disk" or field; keep the image size and brightness constant; don't chase it — let it come to you.*
Bloated, Livid, Festering, Cut-up, Gnawed, Scattered, Hacked, Bleeding, Worm-infested, Skeleton	*Asubha (10 corpses)*	*Commonly to 1st jhāna (some reach higher with strong temperament)*	*Name the feature, hold the theme of unattractiveness; keep it impersonal and steady to avoid aversion spikes.*
Mindfulness of Breathing (Ānāpāna)	*Recollection*	*Up to 4th jhāna (for suitable temperaments)*	*Keep attention at one spot (nostril/upper lip); count if needed early, then drop counting and let the breath reveal itself.*
Mindfulness Occupied with the Body (32 Parts)	*Recollection*	*Access (some reach absorption with strong sign)*	*Recite the parts in order; visualize plainly (not anatomically gory); aim for a unified "heap" perception.*
Recollections of Buddha, Dhamma, Saṅgha, Virtue, Generosity, Devas, Peace (Nibbāna), Death	*Recollections (7)*	*Access concentration (samādhi up to neighborhood)*	*One clear phrase per recollection; keep it factual and bright; end with 60-second quiet sit.*
Mindfulness of Death (as a dedicated subject)	*Recollection*	*Access*	*Short, sober reflections; avoid fantasy scenes; finish with 3 breaths to settle.*

Perception of Loathsomeness in Food	*Perception*	*Access*	*Briefly bring up the "just nutriment" frame before meals; observe urge shifts without moral drama.*
Analysis of Four Elements (earth, water, fire, air)	*Analytical*	*Access (excellent gateway to insight)*	*Sweep the body for hardness/fluidity/temperature/motion; use short labels; keep moving.*
Mettā, Karuṇā, Muditā, Upekkhā	*Brahmavihāra (4)*	*Up to 4th jhāna (family-wide; in five-fold counting, up to 3rd for non-upekkhā)*	*Start with an easy person; use simple sentences; watch for collapse into craving or pity.*
Base of Infinite Space; Base of Infinite Consciousness; Base of Nothingness; Neither-Perception-nor-Non-Perception	*Immaterial (4)*	*Immaterial absorptions (arūpa samāpatti)*	*Only after strong form jhāna; expand or refine the field stepwise; keep the frame clean of body signals.*

Quick lists for reference in class:

- *10 kasiṇa: earth, water, fire, air, blue, yellow, red, white, light, limited-space.*
- *10 asubha: bloated, livid, festering, cut-up, gnawed, scattered, hacked, bleeding, worm-infested, skeleton.*
- *10 recollections: Buddha, Dhamma, Saṅgha, virtue, generosity, devas, death, body, breath, peace.*

T V8.2 — Counterpart Sign (paṭibhāga-nimitta)

The 22 subjects that develop a counterpart sign

- *10 kasiṇa*
- *10 asubha (corpse contemplations)*
- *Mindfulness of breathing (ānāpāna)*
- *Mindfulness occupied with the body (32 parts)*

How the sign appears and common errors

Category	*How the sign appears (classical hallmarks)*	*Common errors to watch*
Kasiṇa	*From a learned sign to a clean, steady mental "disk/field" that is brighter, stable, edge-true, and independent of the physical device*	*Chasing the physical aid; resizing every minute; obsessing about "perfect" color; cranking effort until restlessness*
Asubha	*The repulsive theme turns into a clean conceptual image of the chosen aspect, free of gore but unmistakably "not-attractive"*	*Slipping into disgust or fear; mixing in moral stories; switching the corpse type mid-session; losing neutrality*
Ānāpāna	*The breath's sign becomes subtle, often like a soft touch, a mist, a fine thread, a small star, or a gentle light at the nostril/upper lip*	*Forcing or chasing the breath; breathing theatrically; over-counting; hunting for lights; collapsing posture when it gets subtle*
32 Parts	*The list condenses into a simple mental image of "parts as a heap," stable and plainly non-attractive*	*Anatomical fantasizing; making it gruesome; turning it into a body-scan insight drill mid-session*

Coach lines:

- *“Don’t force the sign. Make the causes good; let the sign show itself.”*
- *“When it steadies, widen just enough to remove strain; keep the frame simple.”*
- *“If the sign flickers, return to the last stable step instead of muscling through.”*

T V8.3 — The Five Masteries (pañca vasī)

Mastery	***Definition (what it means)***	***How to train (practical steps)***	***Daily-life analogy***
Mastery in Adverting (āvajjana-vasī)	*You can turn the mind to the object cleanly, on cue*	*Same place, same time, same object; short "ping" sits during the day to build the reflex*	*Picking up a phone and opening the right app without searching*
Mastery in Attainment (samāpajjana-vasī)	*You can enter the absorption at will*	*Stabilize the counterpart sign; use a 3-step ramp: settle → steady → step in; keep duration short at first*	*Slipping into a swimming stroke smoothly after the push-off*
Mastery in Resolution (adhiṭṭhāna-vasī)	*You set how long you'll stay, and actually stay that long*	*Pre-set a modest duration; if you pop out early, rest and re-enter; increase by small, consistent increments*	*Setting a kitchen timer and finishing your focused block right at the bell*
Mastery in Emergence (vuṭṭhāna-vasī)	*You can exit cleanly, without wobble or drift*	*Resolve the exit; open the attention gradually; note clarity of factors immediately on emergence*	*Easing a car off cruise control without jerks*
Mastery in Reviewing (paccavekkhaṇa-vasī)	*You can review what happened: factors present, clarity, hindrances*	*60–90 second "debrief" after each sit: object, sign quality, jhāna factors, one fix for next time*	*Checking splits after a run and writing a one-line note*

Trainer tips:

- *Build mastery in this order: adverting → attainment → emergence → resolution → reviewing.*
- *Keep sits short and frequent while training the five; never trade clarity for duration.*
- *Track one metric per week (e.g., "time-to-sign" or "stability after emergence") to keep growth honest.*

T V8.4 — Immaterial Attainments

Trigger contemplation (how you hold the object)	***Attainment name (Pāli)***	***Quick gloss***
Attend to the concept of boundless space	*Ākāsānañcāyatana*	*“Space without limit” becomes the object.*
Attend to consciousness knowing that boundless space	*Viññāṇañcāyatana*	*Awareness of that vastness itself is taken as object.*
Attend to the “absence” of the previous perception	*Ākiñcaññāyatana*	*The felt “nothingness” of the former field is object.*
Attend to the ultra-subtle remnant of perception	*Nevasaññā-nāsaññāyatana*	*Neither perception nor non-perception predominates.*

T V8.5 — Seven Purifications (Satta Visuddhiyo)

Pāli	*Plain English*	*What to log this week (teacher-facing)*
Sīla-visuddhi	*Purification of virtue*	*Door-guarding slips, cleanups, and any "non-remorse → gladness" chain moments. Note livelihood temptations you declined.*
Citta-visuddhi	*Purification of mind*	*Hindrances actually absent, time-to-steady, and how the object held up after a distraction hit.*
Diṭṭhi-visuddhi	*Purification of view*	*Any "just eye & form & seeing" reports; fewer "I/me/mine" sentences in notes.*
Kaṅkhā-vitaraṇa-visuddhi	*Purification by overcoming doubt*	*Doubts that dissolved because conditionality became obvious in a live episode. Tag the trigger.*
Maggāmagga-ñāṇa-dassana-visuddhi	*Knowledge and vision of what is path and not-path*	*Caught-and-corrected detours (chasing lights, mistaking rapture for Nibbāna). Write the correction line you used.*
Paṭipadā-ñāṇa-dassana-visuddhi	*Knowledge and vision of the way*	*Where insight knowledges showed up and how vedanā→taṇhā failed to recruit afterwards. Note any saṅkhārupekkhā-like steadiness.*
Ñāṇa-dassana-visuddhi	*Purification of knowledge and vision*	*Sober cessation-adjacent signs, and how behavior shifted post-sit. Keep it factual.*

Reference lists and classroom framing for these seven are explicitly given in Primary References Teaching Text Book. Use them as diagnostic checkpoints, not merit badges.

T V8.6 — Path Factors in Practice (Ch. IX bridge)

Factor	***Micro-behavior (live at door→contact→feeling)***	***Check phrase (student self-test)***
Right View (sammā-diṭṭhi)	*Tag the Four Truths on the spot; read aggregates/bases as conditioned, not personal.*	*"I labeled truth-task before the story formed."*
Right Intention (sammā-saṅkappa)	*At C2, soften the first micro-lean; drop ill will and grasping tones.*	*"Leaning noticed, softened, released."*
Right Speech (sammā-vācā)	*Insert one breath before speaking when heat is present; choose truthful, timely, non-divisive.*	*"One breath, then clean words."*
Right Action (sammā-kammanta)	*Keep body conduct blameless; adjust posture and choices to avoid harm while staying with the object.*	*"No harm added while aware."*
Right Livelihood (sammā-ājīva)	*Notice and refuse the five "wrong-livelihood tells" during the week (scheming, talking-up, hinting, belittling, gain-chasing).*	*"No tells used today."*
Right Effort (sammā-vāyāma)	*Apply near-cause: drop unwholesome, cultivate wholesome; balance the bojjhaṅga when dull or restless.*	*"I balanced energy vs. calm on cue."*
Right Mindfulness (sammā-sati)	*Stay with door→phassa→vedanā; log the tone without appropriation.*	*"Tone named, not owned."*
Right Concentration (sammā-samādhi)	*Hold a clean, steady object; notice hindrances gone and stability after emergence. Short, frequent sits.*	*"Held steady; hindrances quiet."*

Context anchors: the "five working path factors" at the pre-path stage are explicitly named, and the practical bridge is to train them right at the vedanā→taṇhā hinge. Keep it boringly consistent.

There. Three tables. High signal, zero glitter. If your trainees still manage to turn this into a personality contest, that's on their kilesa, not the curriculum.

T V8.7 Direct Knowledges (Context)

Name (Pāli)	***Status***	***Prerequisites (minimum)***	***Caution***
Iddhi-vidhā (psychic potency)	*Mundane*	*Stable jhāna as basis; traditionally "emerge from the fourth jhāna" to develop supernormal skills; kasina work is a standard road to power.*	*Don't mistake lights/rapture/quiet for path; classify as not-path and return to insight.*
Dibba-sota (divine ear)	*Mundane*	*As above: concentration perfections support the six direct knowledges.*	*Same caution: if fascination arises, label and release; resume work on the three marks.*
Cetopariya-ñāṇa (penetration of minds)	*Mundane*	*As above; depends on strong, purified concentration.*	*Do not turn it into a sideshow; keep ethics and restraint intact.*
Pubbenivāsānussati-ñāṇa (recollection of past lives)	*Mundane*	*Jhāna-based clarity and steadiness.*	*Review as dhamma, not "my story." Keep the three marks in view.*
Dibba-cakkhu / cutūpapāta-ñāṇa (divine eye; seeing passing away and reappearance)	*Mundane*	*Concentration as necessary condition; text examples place it within the direct knowledges framework.*	*Don't chase visions; return to vedanā → taṇhā prevention work.*
Āsavakkhaya-ñāṇa (destruction of taints)	*Supramundane*	*Culmination of insight and the paths; not a "power" from samatha alone.*	*Keep the "map ≠ territory" reminder; fruition is the lawful outcome when causes are complete.*

Reference roll-up: the six abhiññā list is given here; Visuddhimagga ties the six to perfected concentration and the three "clear-visions" to virtue and insight.

T V8.8 Satipaṭṭhāna Drill Cards

Block	***Object (live handle)***	***Label frames (coach words)***	***Likely hindrance***
Kāyānupassanā (body)	*Breath, postures, walking, 32 parts, 4 elements*	*"In-out," "standing/walking," "earth/water/fire/air." Ground in rūpa to break self-view.*	*Sloth-torpor or restlessness; use movement and posture clarity.*
Vedanānupassanā (feeling)	*Feeling-tone at each door right at contact*	*"Pleasant / unpleasant / neutral." Guard the pivot vedanā → taṇhā.*	*Craving or aversion; neutral drift into delusion.*
Cittānupassanā (mind)	*Mind-state coloration*	*"With greed / without; with hate / without; with delusion / without." See "just knowing."*	*Doubt or restlessness when mind flips; name it and keep watching.*
Dhammānupassanā (phenomena/maps)	*Hindrances, aggregates, sense-bases, awakening factors, Four Truths*	*Use the canonical lists as lenses while noting.*	*Getting lost in maps; keep it experiential and door-first.*

EBT anchor used in Primary References Teaching Text Book: DN 22/MN 10 for the four satipaṭṭhānas. Mogok classroom emphasis: work the C2 hinge (vedanā → taṇhā) explicitly.

T V8.9 Temperament → Object → Routine

Temperament (carita)	***Suggested subject***	***Weekly plan note (practical)***
Greedy-type	*Asubha (foulness), body-parts, elements; recollections of drawbacks*	*Schedule daily 10–15 min asubha or 32-parts after morning sit; close each day with a 3-line review on where pleasant feeling tried to flip to wanting.*
Hating-type	*Mettā and the four brahmavihāras; light-colored kasiṇas*	*Alternate mettā in the evening with one color-kasiṇa access drill; record any reduction in paṭigha at the C2 pivot that day.*
Deluded / scattered	*Mindfulness of breathing; four elements*	*Keep sits shorter and more frequent; one 5-minute midday door-scan to re-label vedanā.*
Faith-dominant	*Six recollections (Buddha, Dhamma, Saṅgha, virtue, generosity, devas)*	*Place a recollection at start of each evening sit to steady energy, then do vedanā labeling.*
Intelligent / analytic	*Recollection of peace, death awareness, elements analysis*	*One "conditions" sketch per day: draw a present chain and test one condition shift within 24h.*
Speculative / opinionated	*Breath as common support; restrict kasinas as needed*	*Keep kasina doses modest; bias toward simple breath + vedanā cueing.*

Source spine for temperament→subject fit: Visuddhimagga's subject suitability by carita; weekly notes align with DO-pivot drills and SMART tasks.

T V8.10 Troubleshooting Index

Symptom	***Likely cause (nimitta, effort, level-mix)***	***Fix***	***Plate/table link***
Access won't hold	*Unstable or unguarded sign; unsuitable conditions*	*Shorten sits; "guard the sign"; avoid unsuitable conditions; re-establish access.*	*See T V8.2 (Counterpart Sign)*
Brightness/rapture hijacks the sit	*Upakkilesa mistaken for path*	*Name it; stamp three marks; return to primary object within 60 seconds.*	*See T V8.6 (Path Factors: Right View, Right Mindfulness)*
"Breath disappears" or nimitta flickers	*Shifting from learning-sign to counterpart-sign without steadiness*	*Keep attention softly on the sign; don't chase; stay relaxed; rebuild stability.*	*See T V8.2*
Headache, tight chest	*Over-effort (pushing energy without calm)*	*Rebalance energy and tranquility; widen the field briefly; resume.*	*See T V8.6 (Right Effort balance)*
Neutral drift, zoning out	*Vedanā ignored; avijjā riding neutral tone*	*Label "neutral"; refresh posture or open eyes; reconnect to C2 guard.*	*See T V8.8 (Vedanā drill)*
Fascination with "powers" or visions	*Chasing iddhi or special effects; maggāmagga confusion*	*Reclassify as not-path; resume three-marks work; keep ethics and humility.*	*See T V8.7 (Direct Knowledges)*
Nāma won't show after rūpa	*Forcing insight; insufficient clarity on body*	*Keep polishing rūpa clarity; nāma follows once rūpa is clear.*	*See T V8.8 (Kāya → Citta handoff)*

Student forgets to cut at feeling	*Map worship; missing the C2 hinge*	*Insert the "Door→Feeling→Is craving forming?" prompt; log ten feelings during one meal.*	*See T V8.8 (Vedanā drill)*

Tiny doctrinal pins you can quote in class

- *"Six direct knowledges" (cha-abhiññā): list and tevijjā grouping.*
- *Necessary condition statement: perfected concentration supports the six direct knowledges.*
- *C2 hinge as Mogok's live cut point: vedanā → taṇhā.*
- *Four satipaṭṭhāna scope and drill intent from Primary References Teaching Text Book.*

Assessment Model (per chapter; series-standard)

- ***Pack:*** *10 T/F, 10 Fill-in-the-Blanks, 10 Matching,* **+** *1 Label-the-Diagram, 2 Short Answers, 1 Scenario Case, 1 Micro-log (60–90 s), 5-item Quick Quiz.*

- ***Difficulty flow:*** *recall → technique choice → execution → logging/diagnostics.*

- ***Keys:*** *concise rationales after each chapter.*

Canonical anchors we'll cite inside the volume

- ***Ch. IX's function*** *as the practice summary of Visuddhimagga (methods, stages, fruition/cessation).*

- ***Forty subjects / Seven purifications / Paths*** *in the Ch. IX contents.*

- ***Counterpart sign (22 subjects) & five masteries****;* ***immaterial ladder*** *transitions.*

- ***Seven purifications Pāli*** *line from the practice chapter.*

Namo tassa bhagavato arahato sammāsambuddhassa.

Yāni pi imāni dhammadesanā-pustakāni mayā racitāni,

sabbalokassa hitāya sukhāya ca hotu.

Sukha-sādhāraṇena upāyena,

sallakkhaṇika-atthañca gambhīra-atthañca

sukarāvabodhehi desanā pavattatu.

Mayā Bhikkhunā Dhammasaminā Siridantamahapālakena

sabbadese sabbakāle ca

buddhadhammo saphalo anuggahako ca desito hotu;

paṭiladdha-saddhā pasādo ca bahujanassa uppajjatu.

Imaṁ kusala-kammaṁ ādāya

satthari ca dhamme ca saṅghe ca patiṭṭhāya,

kilesānaṁ parikkhayāya,

diṭṭhadhamme nibbāna-sacchikaraṇāya

pattiyā hotu. Idam me puññaṁ nibbānassa paccayo hotu.

***Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One**.*

May these Dhamma-teaching books that I have composed be for the welfare and happiness of the whole world. By accessible and skillful means, conveying both the direct and the profound meaning, may the teachings be easy and effective to understand.

May I, Bhikkhu Dhammasami Siridantamahapālaka, teach the Buddha's Dhamma across all lands and times in a fruitful and supportive way; may faith and serene confidence arise in many people.

Relying on the Buddha, the Dhamma, and the Sangha, may this wholesome effort lead to the exhaustion of defilements and to the realization of Nibbana in this very life. Through this merit, may Nibbana be the condition.

About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

The Author Published Books

(All Books can download at https://www.amazon.com and https://www.academia.edu)

Date	Full Title	ASIN
2024-02-28	A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-V	B0FSKS4F18
2024-02-28	A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VI	B0FSLT5WR8
2024-08-22	Paṭiccasamuppāda (Law of Dependent Origination)	B0DDXYTFD7
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-I	B0FSWH119Q
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-II	B0FSY39NP2
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-III	B0FSYWCJ16
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-IV	B0FSSGX6HB
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-VII	B0FSR19XVB
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-VIII	B0FSSGX6HB
2024-11-05	Teacher Manual Hand Book Introduction	B0DM2Q1J65
2024-11-16	The 30 Nissaggiya Rules: MONASTIC DHAMMA	B0DNBHLFGG
2024-11-20	The 4 Pārājikas the 227 Rules of Pātimokkha	B0DNMVJSF4
2024-11-20	The 4 Pāṭidesanīyas: MONASTIC DHAMMA	B0DNMXHQ7X
2024-11-20	The 13 Saṃghādisesas: Monastic Dhamma	B0DNMXQPKG
2024-11-20	The 75 Sekhiya Rules of the Pātimokkha	B0DNMX5BK2
2024-11-20	The 75 Sekhiyas 1st part, Parimaṇḍa	B0DNMVRTLY
2024-11-20	The 75 Sekhiyas 2nd Part Ujuggāhika	B0DJCSSCJ
2024-11-20	The 92 Pācittiyas sahadhammika	B0DNMVW6XS1
2024-11-20	The 92 Pācittiyas 5th part Acelaka	B0DNMVM1CZ
2024-11-20	The 92 Pācittiyas Surāpāna: MONASTIKA	B0DNMY7HWD
2024-11-20	Bhūtāgāma 2nd part of the 92 Pācittiyas	B0DNMVX8HN

2024-11-20	Musāvāda the 1st part of The 92 Pācittiyas	B0DNMWQCP3
2024-11-20	The 92 Pācittiyas 3rd part Ovāda: MONASTIKA	B0DNMVHWJ1
2024-11-20	The 92 Pācittiyas 4th part Āvasatha: MONASTIKA	B0DNMTVGL3
2024-11-20	The 92 Pācittiyas Sappāṇaka: MONASTIKA	B0DNMW8DZ0
2024-11-20	The 2 Aniyata Rules of the Pātimokkha	B0DNNMXBLSS
2024-11-20	The 75 Sekhiya Rules of the Pātimokkha	B0DNN314HB
2024-11-21	The 75 Sekhiyas 5th Part Kabaḷa	B0DNRBBPB9
2024-11-21	The 75 Sekhiya Rules of the Pātimokkha	B0DNRBWM1N
2024-11-21	The 75 Sekhiya Rules of the Pātimokkha	B0DNDRD5KM6
2024-11-22	Other Faults (Out of Pātimokkha) Third Part	B0DNTM2T96
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2024-11-24	The 13 Saṃghādisesas: (Assessment B)	B0DNNY3CJDV
2024-11-24	The 4 Pārājikas and the 227 Rules of the Pātimokkha	B0DNY2DPHL
2024-11-25	The 2 Aniyata Rules of the Pātimokkha	B0DNZKGPHZ
2024-11-25	The 30 Nissaggiya Rules (Assessment)	B0DNYHPJ66
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2024-11-25	The 92 Pācittiyas (1st Part - Musās)	B0DNZ69PT
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2024-11-26	The 92 Pācittiyas (4th Part, Āvasatha)	B0DP2T4MSQ
2024-11-26	The 92 Pācittiyas (5th Part, Ac)	B0DP3GNH5R
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2024-11-28	The 92 Pācittiyas (9th Part, Ratana)	B0DP78PWPV
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2024-11-29	The 75 Sekhiyas 3rd Part, Khambhaka	B0DPB8T8YS

2024-11-29	The 75 Sekhiyas 2nd Part, Ujuggāhika	B0DPBCT4HT
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